The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

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Pastor J. H. Fuller was assisted in a good meeting at Flora by Rev. J. B. Phillips, of Chattanooga. Large congregations attended day and night. Eighteen were received into the church.

It is reported in one of the New Orleans papers that the Woman's College at Hattiesburg has now twice as many girls booked for admission at the opening as they had at the same time last year. More growing pains expected.

"Being dead, he yet speaketh" received a literal fulfillment once when we heard a prominent preacher reproduce in the pulpit fairly well a sermon by Jno. A. Broadus on the text, "I could wish myself accursed from Christ."

A good brother paid us \$16.00 on subscription the other day. It pleased us much. If any one else wishes to please us, we are open to payments on subscriptions at \$2.00 per annum, twelvementh, or fiscal year. No one is barred.

By the time these words are read in the paper it seems likely that some decisive steps will be taken in the matter of the railroad strike. At present the outlook is anything but encouraging. May He who rules amid the counsels of men guide in this matter and overrule all for His glory.

A brother who is in position to know says that there are enough Baptists in Pedobaptist churches around New York City to organize and maintain Baptist churches in their communities. There is something fearfully wrong or lacking in the training of people when this can be true. We are no advocates of belligerency or bravado, but the people or preachers who allow the departure of their members from the truth because they are afraid to advocate it, and must needs adopt the speak easy method, deserve nothing better than to lose out. But the Lord and the truth deserve better at our hands.

The commission appointed to organize for and provide a suitable exposition at Gulfport in 1917 to celebrate the centennial of Mississippi's statehood seems to be at work. We hope that it may prove in every way worthy of the history of the State, and that it may be free from Sabbath desecration or any demoralizing features. If so, The Record stands ready to second in any way this worthy undertaking and urge all good citizens to co-operate. It would be well for Baptists and other religious denominations to provide some exhibition of their progress and history and of the truths for which they stand and which characterize them and justify their existence.

A traveler in England recently encountered this sentence in large letters two feet high, extending the length of a square: "To dress extravagantly in war time is worse than bad taste -it is unpatriotic." That is a motto to gladden hearts who are fighting the battle of world missions. How can we indulge in personal extravagance when there are churches to build, colleges to endow, children to educate, hospitals and orphanages to support and souls to save? Let us not be among them "whose god is their belly, who mind earthly things," but rather like Him who, though He was rich, became poor that we through His poverty might be made rich. There could be no better inscription on your monument than, "Being poor, he made many

TWO TESTS.

In the organization of society and orderly government, men have never been able to prevent the two conditions of poverty and wealth, occasionally the extremes of each. It is doubtful if the dreams of the socialists in this regard will ever be realized. We shall in all probability always have these conditions to face and these problems to work out. But it is not with the political or economic aspects of the question that this article is concerned, nor even the religious elements of it as between class and class or between man and man. All of these are proper subjects for study and discussion; but the present concern is as to the conduct of the individual when brought personally to face poverty or wealth. In some respects this lies at the bottom of all the other questions and is more immediate concern to each. James in his epistle says, "Let the brother of low degree glory in his high estate; and the rich in that he is made low." Here are the two extremes: In one case the man becomes prosperous; in the other he falls into poverty. In either case new conditions surround him, new temptations beset him, new trials force themselves upon him. In both the Christian is subjected to new tests of his faith. In either case some men fail under the test and their faith proves unequal to the new test. Just now we are having these two tests applied to our people in all localities. The test of what, men call success and the test of what men call failure. You are probably experiencing the one or the other.

"Trials" are not limited to what men call hardships, for James speaks of falling into "diverse trials." They are quite diverse or different in their character, but their purpose is the same, to put to the test our faith in God. People do not always think of prosperity as a trial, but it is as much and as genuine a test of one's Christian chaarcter as adversity. Does it tend to make you seclusive, less interested in others, absorbed in the enjoyment of your possession or in caring for it so that you have less time, or give less thought or have less zeal for the Lord's cause? Or does it develop in you the sense of responsibility, of trusteeship, of stewardship? The same breath may kindle your fire or cool your broth. Which way does it work in you? Let the man who has been lifted to a place of greater power by the coming of prosperity glory in the high estate of privilege and increased usefulness into which it has brought Let him be sure that he is not hardened by it, but rather given a new sense of the favor God who has blessed him that he may be a blessing. Unless it is employed to bless others it will prove a curse to his own soul. But this menace to spiritual life may be made a great means of grace to one who properly regards his trusteeship.

But James dwells more at length upon the other test, that of adversity; probably for the reason that many more are subjected to this than to the other. He says, "Let the rich man glory in that he is made low; because as the flower of the grass he shall pass away." He is just experiencing a little beforehand what everybody experiences in the end. He is stripped for examination before the great Physician that it may be made clear whether he in his own naked personality and faith shall be able to stand before God. With all accessories removed, all superfluous accompaniments taken

away, how does he stand the test? Only a few years all that will be the experience of everybody. Royalty stripped of all outward distinctions, great commanders relieved of the honorable decorations, the rich deprived of the props and artificial distinctions behind which real character is hidden. Yours has come earlier that you may know in time whether your faith in God will stand the test. No wonder James says, "Count it all joy, my brethren, when ye fall into diverse trials, knowing that the trying of your faith worketh patience." Not only does the trial reveal the presence of genuine faith, but if it is there it brings it to maturity and "Let patience have its perfect work perfection. that ye may be perfect and entire, lacking noth-

Those who have examined the volumes of expository lectures or commentaries on the Bible already published from the pen of Dr. B. H. Carroll will welcome his new volume on Acts. This is prepared for press as were others by Dr. J. B. Cranfill and issued by Fleming H. Revell Company. This is a large volume and sells for \$2.50. It will be interesting because of the present study of the book of Acts in the Sunday School and from the character of the book of Acts for which Dr. Carroll's mental habit seems specially fitted. It combines the biographical with the doctrinal method. Those who like to study Paul as well as those who revel in the mysteries of Pentecost, the baptism of the spirit "baptism of repentance unto remis sion of sins," the development of the early churches, and others, will relish and profit by these discussions which show the master's grasp and insight.

The printing office plays an occasional trick with our contributors, including the Editor. To most of these it is better to submit patiently. But there was one last week which it is due the reader should be explained. There were two editorials on the subject: "The Sin of Murmuring" and "He Pleased Not Himself." The headings were transposed so that each article wore the other's subject at its head. Of course every reader was confused and the articles themselves were incomprehensible unless you saw what the trouble was. This is our apology.

We notice, in the reports of the Laymen's Missionary Convention held during last winter, that great emphasis is laid on the large registration of Christian men. We wonder if there was not more attention paid to registration than to attendance? It is absurd to count the success of a movement by the number who pay \$1 for registration! In Manhattan and Brooklyn many registered who never went near the New York meetings. Indeed, it is strongly suspected that some gladly paid their dollar that they might escape further importunities.

Rev. L. E. Barton, formerly pastor at West Point, Miss., has been calld to and will probably accept the pastorate of the church at Fayetteville, Ark. This is a place of great possibilities, being in a good town and at the seat of the State University with more than 1000 students.

Pastor Hill reports a good meeting at Antioch, Marion County, in which eleven were added to the church by baptism and two by letters. The preaching was by W. M. Bostick who did most acceptable work.

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Mission Day in the Sunday Schools, September 24th, 1916.

Literature has been sent to every Sunday School in the State, whose address could be secured. If you have not received it, write us immediately and we will send another package.

We have also written the pastors in the State, calling their attention to this day. Above everything, we want the program put on. The Sunday School Board has been kind enough to print the State Mission lesson and all'of its literature. This is the best opportunity our pastors will have to indoctrinate their Sunday Schools in State Missions.

In 1900, just sixteen years ago, the State Convention met in Jackson. The treasurer's report made at that Convention, showed that the Baptists of the State had given for State Missions , during the year, \$8763.53; for Home Missions \$2957.80; for Foreign Missions \$5872.00. a total of \$17593.33 for missions, and for all objects \$23921.40.

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The percentage of administration expense for that year was 8 per cent. Last year the percentage of administration expense was 5 per cent. We are doing business today on a smaller per cent. expense account than we were sixteen

-0-AN ANTI-MISSIONARY DEACON.

"Think of a man lacking in the misionary spirit being ordained to the office of deacon in a Baptist church! And yet, humiliating as the confession may be, we have to confess that here and there and now and then, there is a church afflicted with an anti-missionary deacon.

The particular deacon we have in mind does not believe in missions, and frankly says so. Talk about heresy! A man would be no more a heretic to have three wives than to oppose missions ..

But here in the twentieth century-and not more than a day's journey by foot from William Jewell College and Kansas City-is a Baptist church that has a deacon who has membership on a district board and doesn't believe in missions. He believes in district missions, but that's as far as his belief and interest go. He doesn't trust the mission boards and secretaries. His notion is that every dollar of mission money ought to be spent close enough home so the givers of the money could see just where and how every dollar is spent. This deacon oppose foreign missions on the ground that they are foreign; so far away that it takes the major portion of a dollar to get the minor portion to the foreign field. It is strange, indeed, that people at this late day, who have every opportunity to know better, persist in believing and repeating such things. How any one can be a beneficiary of salvation and anti-missionary in spirit we cannot understand. Nor can we understand how any one claiming to be a disciple of Jesus Christ can have under their eyes the words of Jesus: "Go ye into all the world and preach the gospel to every creature," and not be in spirit and in practice a foreign missionary." (Word & Way.)

I wonder if this could be duplicated in Mississippi? We are careful about our articles of faith when they state doctrines, let us not be less careful about our practice in the interpretation of these articles. A church cannot be missionary with anti-misionary officers, and a church that is not missionary cannot be a New Testament Church.

SOME WORK WE ARE DOING THIS YEAR

We are assisting this year, 215 church to pay their pastors, distributed among the asociatation as follows: In Aberdeen 12 churches; Bogue Chitto 1; Carey 6; Central 4; Chester 3; Chickasahay 9; Choctaw 2; Coldwater 20; Columbus 2; Deer Creek 9; Gulf Coast 34; Harmony 2; Hobolochitto 3: Hopewell 4: Judson 1: Lauderdale 4; Lawrence 2; Leaf River 8; Lebannon 9; Lincoln 1; Louisville 2; Mississippi 2; Monroe 1; Oxford 4; Pearl Leaf 1; Pearl River 3; Perry Rankin 3; Strong River 1; Sunflower 8; Tallahala, 1; Tishomingo 16; Tombigbee 2; Trinity 3: Union 7: West Judson 1; Yalobusha 1; Yazoo 10; Zion 5; New Choctaw 7. This gives us work in forty associations. We are also assisting in the building of thirty-three houses of wership, nearly an average of three each month for the whole year. We have had, up to a few months ago, three enlistment missionaries in the field. We now have two Sunday School and B. Y. P. U. men in the field for all of their time and two missionary colporters. From this it is seen that Mississippi Baptists this year, are attemping greater things for their Lord than

WORK YET TO BE DONE.

Mississippi is yet a greater mission territory. There are in the State about two millions of people. Of this number, including all those who make any kind of profession of religion, only about six hundred thousand claim to be Christians, and of the six hundred thousand claiming to be Christians only one hundred and sixty five thousand are Baptists. This leaves one million four hundred thousand who make no pretention to religion at all. This is our challenge as well as our opportunity.

In additon to the two hundred and fifteen churches we are now helping, there are at least as many more that need help, to say nothing of the school houses where there ought to be Baptist preaching, and the communities should enter immediately with the Gospel. We ought also to have a missionary and colporter doing enlistment work and colporterage in every association in the State. The field should be tilled carefully, and in order to do this there is more work than our over-burdened pastors can hope to do, however willing they may be to give their service to the denomination. There are also more than two hundred church organizations without houses of worship and as many more whose houses are in such bad repair as to be practically useless. These should receive our assistance.

In addition to this, Mississippi is a ripe field for immigrants. Our delightful climate and cheap lands are very attractive to Northern farmers and to those alien races who are coming to America to find homes. With the close of the war, it is predicted by all authorities, that there will be a great exodus from the old countries. Our Southern ports will receive large numbers of these immigrants, and Mississippiespecially the southern part of the State-is going to be filled with these aliens. We must be ready to meet these incoming hosts with the Gospel of Jesus, and to do th's, a strong State Mission policy is essential.

"A CORRECTION AND AN EXPLANATION."

There appeared in The Baptist Record of August 17th, a letter written to Miss Lackey, Corresponding Secretary of the Woman's Work, by a lady in Zion Association. This lady said in her letter, that it was being charged in Zion Assoc'ation that the money collected by the Woman's Missionary Societies was turned into this office and distributed among the various denominations. We published the letter with a

correction because no names were given and we wanted to "turn on the light."

We received an article from Brother J. W. Hicks, which we give below:

"I notice in the August 17th issue of the 'Baptist Record' on the Convention Board page, a statement in regard to a letter from Zion Association, and as the lady that wrote Miss Lackey had been misinformed about the statement made by a certain preacher in Zion Association, as I am the pastor of that church and the preacher referred to in the letter, I will say that I did not say one word about sending money to Dr. Lawrence, neither did I say one word about money being given to Methodists and Presby-

What I did say was said in the pulpit of New Hope Church, and they will bear me out when I say that I did not say one word about where the W. M. U. sent their money, nor how it was distributed out. But I did say, that a Methodist, Presbyterian or Episcopalian could join the W. M. U. unless a change had been made, that I had not heard of, and I said if it was an auxiliary to, or a part of, the Baptist church, these denominations ought to be denied

"In Fellowship church, about two years ago, a sister joined the Methodist Church, we conferred a charge against her for heresy and turned her out, the next meeting of the W. M. U. she was accepted as a member of same, thus the sisters took her partly into our church, i. e., if we consider the W. M. U. a part of the church. If that is not unionism I don't know it.

'The Texas Baptist Brotherhood protested against this thing, even against the name Union, and if you will look o nthe Woman's page in the 'Baptist Standard' you wil find these words, 'Baptist Women, Mission Workers,' and I must say that sounds good to me.

I can assure you that there is not a preacher in Zion Association that would willingly make misleading statement, but I believe most of them are willing to contend for right even if it is unpopular in some quarters. I say lets turn the light on for if a thing will not bear being brought to light it ought to be discontinued in the Lord's work.

"Yours for everything that is right."

In reply to the above article we wrote the following letter:

"I have just learned from The Baptist Record that you sent an article to them yesterday, "A Correction and An Explanation," referring to the letter which appeared in our department

"I have seen your explanation, read it, and am mighty glad that you sent it. Of course we did not know anything about the situation, no names were given in the letter sent to Miss Lackey, consequently we did not know who it was that had made the alleged statement, but we felt that if such things were being said that a correction ought to be made, and not knowing how to get at the matter other than to do as you suggested in your letter 'turn on the light,' we, therefore, published the letter, making the explanation that the funds received in this office from the women, were not divided among the denominations.

"I note in your letter what you say in reference to Methodists and Presbyterians becoming members of the Baptist Woman's Missionary Society. I did not know that it was the habit of other denominations to apply for membership in Baptist organizations. In fact I did not think that they could be drawn into a strictly Baptist society for mission study any more than they could be gotten into a strictly Baptist Sunday school for Bible study. You understand that the Woman's Missionary Union is purely a Baptist organization, that it has no connection whatever with any other denomination, that all of its interests, ends and aims are to propigate Baptist truths, and that it devotes its whole time and attention to that one thing. Therefore there could be very little in it to appeal to women of other denominations. And, in fact, I was just a little surprised to learn that any Methodist or Presbytreian would think of applying for membership in a Baptist Woman's Missionary Society. "You understand also that the word 'auxiliary' only means—'in connection with so as to give or furnish aid.' Therefore the Woman's Missionary Society could no more make a person a member of a Baptist church by accepting that person into its membership than a Baptist Sunday school could make a person a member of a church by putting his name on the roll.

"I agree with you entirely in your feeling that we ought to "turn on the light." The more light the better. I rejoice in every beam of light that can be turned om, it only strengthens confidence in the work. And, so far as I knok, there is no one in any quarter of Mississippi who would object to all the light possible being turned on. In fact, so far as I know, 'right' is popular among Baptists in every quarter of the State.

"Your letter will appear next week in our Department, as an answer to the letter that we received from the sister in Zion Association. She has evidently been misinformed and I hope that just as soon as you can you will set her straight.

"Signed J. B. LAWRENCE.

THE CROSS IN CHRISTIAN EXPERIENCE.

By E. M. Poteat.

(Substance of an address at the Southern Students' Conference, Blue Ridge, N. C., June 30, 1916.)

The Christian mind is different from every other mind. We have no difficulty in thinking that the Buddhist mind is a distinct type; the Mohammedan mind is another type; the Confucionist is still another. If we look into the Christian mind with a view of seeing what there is in it which distinguishes it from all other types, we shall find one thing not seen anywhere else. That one thing is an estimate of the cross of Christ and an attitude toward it. In many places in the New Testament that estimate and attitude are set forth. For example, Paul (I Cor. 1:18) says, "The word of the cross is to them that are perishing foolishness, but to us who are being saved it is the power of God." Here are two estimates of the cross and they are in violent contrast.

The Death of a Jew.

To some minds the cross was the death of a Jew. The priests held him for a blasphemer. The executioners and the centurion assumed that Jesus deserved to die. Pilate had his misgivings, but when he finally gave his consent he doubtless felt, "there goes another innocent fa-To Saul of Tarsus the crucifixion disnatic." proved the Messiahship of Jesus, and for that reason he threw himself into his frenzied persecution. When Paul made his address at Athens and reached the announcement of the resurrection his audience broke into mocking laughter; and he himself well understood their mood, for there was a time in his own experience when he shared it. Governor Festus explained his perplexity to King Agrippa by saying that the prisoner Paul was held on account of a certain Jew named Jesus, of whom Paul was saying that he was alive.

There are persons of certain intellectual types among us today who, if they reduced their estimate of Jesus to the baldest terms, would say, "He is a dead Jew." Carlyle and Browning were walking together one day in Paris, and on passing a crucifix, Carlyle tossed a gesture toward it and said, "Poor fellow, his part is played out." Some persons see here only a beautiful life cut short, and feeling the pathos of such a tragedy they remark upon how the world treats its prophets—Socrates, Savonarola, Jesus. Robert Browning makes "The Patriot," who, with his hands bound behind him is riding in the death cart to the place of execution, and who knows by the feel that his forehead bleeds, say:

"'Twas roses, roses all the way
With myrtle mixed in my path like mad;
The house seemed to heave and sway.

The church spires flamed, such flags they had

A year ago this very day—
Thus I came and thus I go."

And it remains for the next generation to see and feel the poignancy of the tragedy.

The Death of the Son of God.

But there is another estimate of the cross. It was the death of the Son of God. This estimate was expressed with the rapture of immeasurable assurance by the disciples on the day of Pentecost. The Jewish multitude had felt no compunction at seeing Jesus die. wagged their heads at him; they hurled their taunt, "Come down from the cross." The priests The priests chuckled in glee that, at last, they had scotched the career of the young man from Nazareth. But on the day of Pentecost, when these same multitudes came under the spell of the blazing conviction of the disciples that Jesus was raised from the dead and had been enthroned in glory in the heavenly world as Messiah of Israel and the King of all souls, they were cut to their heart and rushed upon the disciples with the fierce demand of their consciences that they be banished forever from the favor of God for so great a crime of sin. "What shall we do? How can we ever be forgiven for crucifying our Mes-Saul of Tarsus is of course the most conspicuous example of this change of attitude. If the voice had said, "I am Messiah," Saul would have rushed back to Jerusalem to be the John the Baptist of the new dispensation, shouting, "Our Messiah has come; I myself have seen him in his glory!" But the voice said, "I am Jesus whom thou persecutest." That is to say, the young Jew whom until now Saul hated, was the Son of God, and ever afterwards Saul called himself his slave.

To the Christian mind, therefore—and every page of the New Testament could be quoted in support of this proposition—the cross of Christ was the death of the Son of God. What now does the Christian mind say in interpretation of this fact?

It was an exhibition of the just judgment of God against sin. The hostility of God against sin had fallen under suspicion. "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." Paul speaks of "the passing over of sins" (Romans 3:25). My mother once promised me a punishment, but failing to give it through a period of six months, I concluded that she had forgotten about it and that she did not mean what she said. At the end of six months, one day when we were alone in the house, she took me quietly by the hand and started to the room where the switches were kept behind the clock, and I knew that my time had come. And I instantly concluded that my mother meant what she said.

Where is the proof that God hates sin apart from the death of His Son? If ever the law, "The soul that sinneth it shall die," could have been revoked, it was when the Son of God took upon himself the doom of our condition. But no, even he, once he had taken the part of the sinner, must endure all the wrath of God against sin. Some passengers on an ocean liner saw a black cloud on the horizon and grew anxious at the approach of the storm, but the captain was entirely composed. A timid soul went to him and said, "Captain, is there danger?". pointing to a line of foam off on the horizon, he answered, "No; there goes the track of the storm." If a man says, " I sin, but God does not smite me; therefore, he is indifferent to my sinning," the Christian answer is: See the cross of Christ, where God wrote his hatred of sin in characters of his own life blood.

2. The law of the moral universe being thus affirmed and upheld, can now take the sinner back into his favor without confirming the suspicion that he is lenient to sin. There remains no barrier to the full flow of his saving grace.

3. But even yet God must wait upon the effects of this exhibition of his unutterable love upon the sinner. If he he has been moved to feel toward sin as God does, to feel the guilt

of it, the heart-break of it, to see that an attitude toward such love of indifference of hate or scorn is literally unforgiveable if persisted in; if, in a word, love on the cross breaks the sinner's heart, then God forgives. And the prodigal son is drawn into a fellowship with his father on a higher plane than they ever knew before.

4. Thus reconciled to God by the death of his Son, we shall be saved by his life (Romans 5:10). The life here referred to is correlative to his death, and Paul means that we are saved by the continous saving help of our risen, living Lord.

5. But the reaction of the Christian mind upon the fact of the death of the Son of God had other forms in the experience which succeeds to the reconciliation here described. Paul speaks about his being conformed to the death of Christ, and Jesus had said that his disciples must bear their own cross. That is to say, the law of personal sacrifice, which in one aspect of it was exhibited in the dying of Jesus, must become the law of the life of all his followers. And in many ways this Christian paradox is expressed in the records. Even the pagan Goethe saw the meaning of this paradox:

"Die to live again:

Till this truth thou knowest,

Stranger like thou goest
Through a world of pain."

6. The Christian mind sees also in the cross the key which unlocks the mystery of God's administration of the world (Rev. 4:5). great scene of the Revelation, in which the seer sees the emerald-cinctured throne, there appears a sealed book close sealed with seven seals. The voice of a mighty angel is heard crying: "Who is able to open the book and to loose the seals?" And while the seer is looking to see a lion, symbol of brute strength, open book, lo! lamb with the marks of having been slain, symbol of suffering meekness, appears and takes the book and preceds to open the seals, while all Heaven bursts forth in the oratorio of redemption: "Worthy is the Lamb that has been

Only those who have been reconciled to God, by the death of his Son and who have adopted the principle of sacrifice as the principle of their own self-realization are qualified to interpret the mystery of this world. There are a thousand proofs that bafflement awaits all others.

7. But there is still one more reaction of the Christian mind here. The cross of Christ not only supplies us with the key of the moral universe; it is also the instrument of the conquest of all the powers of evil. This is something more than the atonement for sin, and the defeat of Satan on that account. The idea is rather that Satan and all Satanic powers are overcome when they see the principle of the cros embodied in the life of the Christian. The familiar hymn says:

"Satan trembles when he sees The weakest saint upon his knees."

But the writer of the Revelation goes beyond that (Rev. 12:11) when he says of the saints: "They overcame him on account of the blood of the Lamb and on account of the word of their testimony, and they loved not their souls unto death."

Isaac Watts, in the greatest of the crucifixion hymns, has expressed the two-fold reaction of the Chritian mind on the death of the Son of God. Our death to sin he expresses in the stanza:

"His dying crimson like a robe
Spreads o'er his body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me."

Our life for Christ he expresses in the stanza:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my life, my strength, my all."

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EDITORIAL.

SCHOOL TIME.

This is not written in the interest of the schools but in the interest of the boys and girls. There are many homes today in which there are great swelling of heart as the time for the boy of girl to go away to school. The expectancy, the longing, the dread of separation, the anxiety for those who go away, that they may find the right place, may get the right start, may find helpful associates, may make the most of their opportunities, may get the best outlook upon life and the fittest preparation for it. These feelings are not only in the hearts of parents, but they are shared in good degree, and should be, by the boys and girls themselves. They too rejoice with trembling. It is the beginning of a new epoch, almost of a new life. time when we can with Paul commend them to God and to the word of His grace. It will be well if we shall also do as Paul did; bow down with them in earnest prayer to God for His guidance in the new seas upon which they are now venturing.

But we are thinking today mostly of those young people and their parents who see the time approaching and themselves in such financial straits as to make exceedingly difficult their going away to school. Amng them there is not simply the heart swell but the heart ache. Our hearts go out to them, and it is to these we bring this word. What is difficult is not always impossible; and what seems impossible may become posible by hard work and close economy, by a little tactful thinking and persistent determination. I would not shut your eyes to the difficulties but urge you to meet them in the spirit of heroic sacrifice. Just this morning a young man was telling me of having entered Mississippi College with only a little over \$30.00 in his pocket, but he had the spirit of determination and willingness to work and to suffer which that is more than money. He is going back this year with less money than he had last year, but more faith. Of course he doesn't waste his money, nor his time.

There are some things that we can do without in our homes, but we cannot afford to let our children grow up in ignorance, or without the best preparation for life. Let's put away the snuff box and the tobacco plug and cut down the meat and lard and sugar if need be, but don't allow the young people to be robbed of the chance for a Christian education. There are some of the young people who have never been awakened to the sense of their need in this matter. A short time in college or a good preparatory school will awaken their ambition and their thirst will have to be satisfied by the best possible education.

It has been the yearning of our hearts, next to seeing people saved, as we have been in many

country and village churches this summer, to awaken this ambition and if we have coveted any man's money it has been that we might use it in making the way for some of these boys and girls to get a college education. Many of these have the greatest capabilities and the greatest capabilities and the greatest ambition, but are like caged eagles that will never learn to soar. If any such shall find these lines, we pray you fit it in your mind that you will not rest until you have found your way out to the college and through it to the largest usefulness and joy in living.

THE POSITIVE NOTE.

Somewhere recently in our reading we came across an interview of a Protestant with a Catholic church official in which the latter gave as the reason of the influence of the Roman Catholic church with the masses of the people and its hold on their consciences, the positive note of its teachers and advocates. It so accorded with our own conviction that it seemed an obligation to express what had been on our hearts. There is much in the system of Romanism to call forth the protest and condemnation of every man who loves the truth of God, who believes in a spiritual as opposed to a sacramental religion, and who holds to liberty of conscience and freedom in the state and in worship. But while one's soul may abhor the evils of Romanism, he may approve and admire the sense of authority and the tone of conviction that characterizes their faith. Their authority is wrongly invested, being in man or system rather than the Word of God and the person of Jesus. Their faith is misplaced being given over to believe a lie in many cases rather than to have the love of the truth; but they believe something and are not afraid or ashamed to say it. This gives them their strength. They are not skeptics or simply inquirers, and when they speak it is with the accent of conviction, and people hear them.

When you are sick you want a doctor that will not spend the whole time studying your case, who is always making a diagnosis and never settled as to what is the matter with you or what cught to be done with you. You want him to get out his pill box and get to doing something. If there is any consultation to be had, let it be done out of the room. If any studying up on the case, let it be done in his own office. When he comes to practice on you, let him know his own mind and not be oscillating between all opathy and homeopathy, between osteopathy and hydropathy. If he doesn't know something better, let him come on with the calomel and quinine.

In dealing with men's souls, let us know what we are doing and not be afraid to speak the truth. If a man has any doubts about the Bible as the Word of God, let him get down out of the pulpit. If there are question marks after any parts of the Scripture, let him get out of the teacher's chair. If he has any lack of assurance as to the power of the gospel of Jesus to cleanse from sin and save men with an everlasting salvation, let him make way for some man of less knowledge of the world and more experience with God. The world is weary of our doubts and fears. It has enough of its own. What it wants is a man and a message that can lift it out of the slough of despond to the solid rock of rest in faith. That does not mean that a Christian should know everything or that a preacher should have nothing to learn in the Word of God or Christian experience, but it does mean that some things are past the controversial stage, and they are the things that are necessary to life. As for the others, let him be working at these and making them matters of experience by faith. If you had cancer, you would not go to a doctor that said cancer could not be cured. What's the use? And so in re-The people who are heart hungry and sin cursed are going to the man or the church that claims to have a remedy for it and fearlessly proclaims the forgiveness of sins.

Back of all this faith is the sense of final au-

thority. There can be no genuine and unshakable faith without genuine and unshakable authority. Romanists believe in the final authority of the church. Baptists of the original John the Baptist type believe in the absolute authority of Jesus Christ, that He is Lord of all, and that the Bible is the complete and authoritative expression of His will. This is the victory that overcometh the world even our faith.

THE GOOL -. OR-NOTHINGS.

The Manufacturers' Record, of Baltimore, quotes from a recent issue of The Baptist Record and makes some true and pertinent comments. No; we were not describing conditions in Jackson, though some samples of the do-nothings could be found here. The villages are the places most seriously afflicted. The editor has visited a good deal this summer. But here is the comment of the Manufacturers' Record:

We hope our good friend The Baptist Record was not discussing conditions existing in his own town. We have found such conditions in some parts of the country, where hanging around country stores and country depots many idle, lazy, loafing people, white and black, are found, and these sights sometimes bring to memory a story told the writer some years ago in a North Georgia town:

A railroad contractor was asked as to the supply of labor. "There is plenty of negro labor about here," said he, "but the negroes are idle, inclined to loaf and unwilling to do much regular work. A few days ago,' said he, "when on the road, I had a hurry call for ten men. I sent an old, antebellum darkey, Uncle Joe, back to town to bring them. In an hour or two he returned, looking rather crest-fallen, but withut a single hand. I asked what had become of the hands I sent for.

"''Deed, Marse William,' said he, 'I couldn't get any. The idle, loafing, lazy niggers won't work. Marse William,' he added, 'God Almighty has lost money on every nigger He has raised since the war.' "

The old darkey had the old-time idea existing in slavery days, but we often wonder if the Almighty has not lost, not on the negroes alone, but on tens of thousands of whites, so forcibly described by the Baptist Record as "gas bags without illumination," "gossip-swallowers," "weary sons of en-nui," "tired do-nothings," "hangers-on," 'set-fasts," "immovable hoboes," "tramps that don't even tramp."

What is to be the outcome where a nation has so many men, both white and black, of whom these things can be truthfully written?

THIS WEEK'S BOOK BARGAIN

The Baptist Record plans to offer each week a list of books at bargain prices. The books will not be sold separately except at the regular prices, but a special "lump sum" price will be quoted on the lot. This week we offer:

Dictionary of the Bible, by Dr. William Smith	1.75
Cruden's Concordance	1.00
Life and Epistles of the Apostle Paul, by Conybeare and Howson	1.25
The Unique Message and Universal Mission of Christianity, by Dr. J. F. Love	1.25
Total value\$	5.25

All sent postpaid for \$3.00. Address The Baptist Record, Jackson, Miss.

Mississippi Baptist women will study this fall and winter Dr. Harvey Beauchamp's book, "Bible Outlines." The price is 50c, \$5 per dozen. Order from The Baptist Record, Jackson, Miss.

SOUTHERN BAPTIST EDUCATIONAL INSTITUTIONS.

Theological Seminaries.

The Southern Baptist Theological Seminary, Louisville, Ky., has a faculty of twelve instructors and 385 students enrolled. It has in property and endowment \$1,660,000.

The Southwestern Baptist Theological Seminary, Fort Worth, Texas, has a faculty of fourteen instructors, 215 students enrolled, and property and endowment amounting to \$920,000.

The Kansas City Theological Seminary, Kansas City, Kansas, has seven instructors, sixtythree students, and property and endowment amounting to \$227,000.

The Baptist Woman's Missionary Training School, Louisville, Ky., has a faculty of nineteen members, of whom eight are professors in the Southern Baptist Theological Seminary. Property and endowment valued at \$90,286. During the session 1915-16, eighty-five students were enrolled.

Colleges and Universities.

Southern Baptists have fifty-seven educational institutions listed as "Colleges and Universities."

These institutions hold property valued at \$10,653,278, and they have \$5,153,539 in en-

These colleges and universities have 1,067 instructors and 15,622 students, of whom 1,167 are students for the ministry.

Following is a list of the oldest of these institutions, with the date of their founding:

Mississippi College, Mississippi, 1826 (became a Baptist institution in 1850).

Georgetown College, Kentucky, 1829. Richmond College, Virginia, 1832. Wake Forest College, North Carolina, 1834.

Judson College, Alabama, 1838. Mercer University, Georgia, 1838.

Howard College, Alabama, 1842. Southern Female College, Georgia, 1842.

Baylor University, Texas, 1845.

Baylor College, Texas, 1845. Union University, Tennessee, 1845.

Limestone College, South Carolina, 1845.

Of forty-three Southern Baptist colleges and universities whose catalogs were examined, twenty-nine require a study of Bible for graduation.

Twenty-three of these institutions offer in their catalogs Sunday School teacher training, special instruction which will prepare for service in the Sunday School. Nearly all of these mention especially the Sunday School Board's Normal Course for teacher training.

Of these colleges and universities, fifteen mention in their catalogs the Baptist Young People's Union or the Young Woman's Auxiliary as important among their religious and training agencies. Twenty-two mention in this connection the Young Men's Christian Association or the Young Women's Christian Association.

Twenty-two of these institutions mention "Mission Study" in their catalogs, and offer special classes for the study of missions.

In thirty-three of these universities and colleges, the Sunday School Board bestowed 1,893 normal course awards, indicating the completion of 1,893 teacher training books during 1915-16.

Secondary Schools.

Southern Baptist shave seventy-two institutions listed as "Academies, Institutes, and High Schools."

These schools have property valued at \$2,150,-100, and endowment funds amounting to \$105,-550.

They have 484 instructors and 10,550 students, of whom 310 are studying for the ministry

Of forty-three of these institutions whose catalogs have been examined, thirty-two require Bible for graduation.

Seventeen of these academies mention in their catalogs Sunday School teacher training, special preparation for work in the Sunday Nearly all of these specify the Sunday School Board's normal course.

Nineteen academies mention in their catalogs

the Baptist Young People's Union or the Young Woman's Auxiliary as prominent among their Six mention the Young religious agencies. Men's Christian Association or the Young Women's Christian Association.

Of these academies, thirteen make mention in their catalogs of "Mission Study," and offer classes for the study of missions.

In thirty-four of these institutions the Sunday School Board bestowed 1,071 normal course awards, indicating the completion of 1.071 teacher training books, during 1915-16.

Summary. Southern Baptists own 132 seminaries, col-These institutions have leges and academies. property valued at \$13,920,378, and endowment funds amounting to \$6,949,089.

North Carolina leads in the number of schools, having twenty institutions with 3,792 students. Georgia has sixteen schools and 2,433 students. Texas has fourteen institutions with 3,386 stu-

Southern Baptist schools have a total of 1,584 instructors and 26,835 students, with a total of 1,946 ministerial students.

Sixty-four of these Baptist institutions require study of Bible for graduation, while all of them accept Bible as an elective.

Forty-three mention in their catalogs Sunday School teacher training, offering special preparation for work in the Sunday School. Nearly all of these specify the Sunday School Board's normal course for teacher training.

Thirty-four Baptist schools mention the Bap-

tist Young People's Union or the Young Woman's Auxiliary as prominent among their religious agencies. Twenty-eight mention the Young Men's Christian Association or the Young Women's Christian Association in this connection.

Thirty-five schools mention "Mission Study" in their catalogs, offering special classes for the study of missions.

Baptist Schools in the United States.

Throughout this bulletin we have dealt alone with our own Southern Baptist educational institutions.

Baptists in the United States own 101 institutions listed as colleges and universities, and 118 schools listed as academies, institutes, etc. These institutions have eighty-two millions invested in school property and endowment.

They have 55,685 students and 2,287 students for the ministry.

One-seventh of all college students in the United States are in Baptist institutions.

Baptists in the United States have fourteen theological seminaries, in which there are 119 instructors and 1,792 students for the ministry.

These seminaries have in property and en-Their annual income dowment \$7,792,442. from endowment is \$199,083.

The total number of students for the ministry in Baptist institutions in the United States is 3,580, of whom 1,905 are in Southern schools.

Some Observations.

Turn again to the statements concerning Southern Baptist schools.

These figures are worthy of study on the part of our people. More than twenty millions invested in our schools! An army of 1,584 instructors! Nearly two thousand ministerial students! Twenty-six thousand, eight hundred and thirty-five young men and young women, one in ten of our Baptist youths, enrolled!

In every one of our more than one hundred institutions the Bible is offered for study. The Bible teachers and the Bible text-books in these institutions, as a rule, are devout and faithful interpreters of the Word of God.

Almost without exception these institutions in their catalogues, and we believe in their actual school life, insist upon the development of Christian character as essential in the educative

The following, taken from a recent article by President J. W. Provine, of Mississippi College, indicates the fruitage which we may expect from our schools:

"Ministerial students in the United States come from-

State schools			. 6.6 %
Denominational			80.9%
Foreign Missionaries—			
State schools			7.1%
Denominational			84.8%
Home Missionaries—			
State schools			6.3%
Denominational			84.8%
"Eight of the nine justices	s of	the	United

States Supreme Court are college men; of these, eight are from Christian colleges.

"Nineteen of the twenty-seven presidents of the United States were college men, and seventeen of the nineteen were products of the Christian college.

"Sixty-nine per cent of the men of prominence in Who's Who in America come from Christian colleges."

Our denominational schools, almost without" exception, are groaning under the burden of debt or of insufficient equipment. They are in some sense in competition with state schools and other schools. They can expect no aid from the State or other denominations. Baptists must sustain these institutions, or these institutions must perish.

With a constituency numbering approximately two and a half millions, with an annual income estimated at five hundred millions, with a quarter of a million sons and daughters under twenty years of age to be educated, Baptists are well able to equip and endow their schools. Since from these schools we have eighty per cent of our young preachers, eighty-four per cent of our home and foreign missionaries, and a vast majority of our leading lay workers, it would seem that we must maintain our schools or face a serious alternative.

A Suggested Course in Bible and Religion. The Convention Normal Course (Blue Seal Diploma.)

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs), cloth, 50c; paper, 35c.

"Winning to Christ-A Study in Book 2. Evangelism" (Burroughs), cloth, 50c; paper, 35e.

"Talks With the Training Class" Book 3. (Slattery), 50c.

"The Seven Laws of Teaching" Book 4. (Gregory), 50c.

"The Graded Sunday School" (Beau-Book 5. champ), 50c; paper, 35c. Optional departmental books are also offered in thi ssection. Write for information.
Book 6. "What Baptists Believe" (Wallace),

"Doctrines of Our Faith" (Dargan), cloth, 50c; paper, 35c.

("Doctrinal Outlines," 25c, is prepared as a guide for those undertaking to teach either of these books.)

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs), cloth, 50c; paper, 35c.

Book 8. "Studies in the New Testament" (Robertson), cloth, 50c; paper, 35c.

The Post-Graduate Normal Course (Post-Graduate Diploma.)

Offered for Blue Seal graduates of the Convention Normal Course.

"The School of the Church," J. M. Frost, LL.

'The Way Made Plain," J. H. Brookes, D. D., 75c.

"The Making of a Teacher," Martin G. Brumbaugh, LL. D., \$1.

"The Secrets of Sunday School Teaching," Edward Leigh Pell, \$1.

"The Monuments and the Old Testament," Ira M. Price, D. D., \$1.50.

(Books may be obtained from The Baptist Record, Jackson, Miss.)

Sixty-nine educational institutions, including our leading colleges, co-operate with the Sunday School Board in Bible and teacher training work, using in whole or in part the above course. Literature setting forth the nature and contents of these books with varius plans for their use in the school curriculum will be sent

CONTRIBUTED ARTICLES

SAVE THOSE BOYS.

HILLMAN COLLEGE.

They need to be saved for they are to make the men of tomorrow. What Boys? Those careless, reckless boy. They live most often about our towns and cities. They are not especially bad, but they are rather trying. They are crazy about playing baseball and other games. They don't study and they don't get along with their teachers. Their estimate of the teacher is not very exalted and as a result there is little harmony or co-eperation. Parents are saying, "What are we going to do with him." He can be saved for others have been saved, and he is worth saving.

How are they to be saved? Some have tried putting them to work, but in many cases this pleases him better than books and he goes into manhood and life's battles without preparation.

Some have tried the large military school, but oftentimes this has proven a failure. There are too many others there just alike.

They need to be in a small school with teachers who are prepared by training and experience to do the best part by them. They need to be where the environments are the very best. Where high ideals are set before them both on the playground and in the recitation room. Where competition will be keen and inspiring. Many boys have been saved in schools of this sort, and they have gone out to be a blessing in the world. It cost a little more for the time being than to keep them at home, but it has always proven a wise investment.

Then too, we need to save the dull backward boy. He is slow, sometimes has many hindrances, and he is just about ready to quit. He needs a chance. If he could get a year in school where teachers will have the time and opportunity to help him learn how to study, and to supervise his efforts it would work wonders in his young life.

Parents, have you given your boy careful study? Do you know him and his needs? In providing for his education, are you placing expense the first consideration? A few dollars saved this winter might mean a great loss in time and character; but on the other hand a few dollars extra may bring most blessed return.

The first year or two away at school has proven to be the most critical time. The writer has often thanked God that when he was a careless thoughtless boy, his parents were induced to get him off the streets and put him where the environments were the very best. We have many such schools in the state now. One of these is Clarke Memor'al College at Newton, Miss. It is a combination Academy and Junior College for young men and young women. is the only such school in Mississippi under Baptist control. If you have a boy (or a girl) that you think needs what we have spoken of above; if you are interested in character building instead of making mere machines, I beg that you look into the merits of your own school at Newton.

The next session will open September the thirteenth, and we are looking for a goodly number of boys and girls. Send in yours.

BRYAN SIMMONS.

Newton, Miss.

A case of heat prostration without an alcohol breath is a rarity, says Dr. Karl Meyer, medical warden of the county hospital in Chicago. The study of 155 cases, the physicians say, shows that 98 per cent of them are due to the use of alcohol.

The 63rd session of Hillman College opens September 13th. Indications are that the attendance will be much better than last session. Mississippi College opens the same day and the opening exercises of the two schools will be held jointly in Mississippi College Chapel.

A few changes have been made in the Hillman faculty. Miss Ray, who has had the chair of English for several years, is planning to study in Columbia University. She will be succeeded by Miss Pearl Leavell of Oxford. Miss Leavell is a B. A. graduate of Blue Mountain College and has been a member of their faculty for a number of years. She is also a graduate of the Chautauqua, N. Y. course. Miss Leavell is not only capable of keeping the English Department on a high standard, but she is a lady of refinement and culture whose influence will

On account of the increased attendance which is expected, Mrs. Berry will become Hall Teacher and will be succeeded in the Voice Department by Mrs. Louella Gibson Joiner. Mrs. Joiner was once a member of the faculty of New England Conservatory and has had twelve years of successful experience teaching in Boston and New York. She comes to us with the highest recommendations. We expect to have the largest voice class next session ever enrolled in Hillman College.

Miss Georgina Palmeter of Boston will remain in charge of our Plano Department. She was trained in Europe and is one of the finest teachers of Plano we have ever known. With Mrs. Joiner in charge of the Voice Department and Miss Palmeter in charge of the Plano Department we feel that the advantages in music at Hillman are second to none in the State.

Clinton won first prize in her class this summer as being the cleanest town in the State. It is a healthful, progressive, accessible town, with electric lights, water works, concrete walks, and gravel roads. The influences here are fine, and girls receive close personal care.

M. P. L. BERRY.

ORDINATION.

But a few weeks ago the Macon Baptist Church, Macon, Miss., called for the ordination of Rev. J. D. Brame, member of that church. The presbytery consisted of Revs. R. H. Purser, Dr. Buck, (the oldest Baptist preacher in the State, and with whom I had the honor and pleasure of dining on his 90th birthday, at the splendid home of Hon. T. L. Darrot, the other day,) J. L. Vipperman and T. L. Sasser.

The deacons of the Macon and Brooksville churches were also present.

J. L. Vipperman conducted the examination at the request of the church and presbytery. The writer preached the sermon, Bro. T. L. Sasser delivered the charge and presented the Bible, while Dr. Buck lead the ordination prayer.

This was a delightful and profitable meeting, and from this gifted young brother we look for the accomplishment of blessed thing in the Kingdom of God. I have been entertained in the house of Judge Brame, father of this dear young man and we may expect good from such a blessed Chritian home. Young Brother Brame's wife is also a tower of strength indeed to him. Blessings on this church and the preacher they send forth.

JUDSON L. VIPPERMAN.

SOUTHWESTERN SEMINARY OPENING.

L. R. Scarborough, President.

It's tenth session opens Monday, September 18th. On that day students matriculate and present their credentials. Tuesday night at 8 o'clock the opening address will be delivered by Dr. J. B. Weatherspoon of our faculty. The public is invited to this occasion. We hope all students who can possibly get here will be on hand for the first chapel service, 10 a. m. Monday, September 18th. They are coming from every where in larger numbers than ever before. Most all of last year's students not graduating will return and a great number of new ones Let them come—come by faith. You don't have to see your way through-come by faith. A call to preach is a call to preach the best you can and a call to preach the best you can is a call to prepare to preach. Our Seminary is in that business-preparing men It's all a matter of faith. Our to preach. Student's Fund will do its best to aid you all it We are making every effort to get the pastorless churches and there are hundreds of them in reach of Fort Worth, to co-operate with us in this matter. Some by faith. We charge no tuition and no fees. Your books and your personal expenses are all it will cost you. We cannot guarantee a pastorate-we will do our best for you. "Come go with us and we will do you good." Only a few days, men to decide; come on by faith. This applies as well to the young ladies for the Women's Training School. Fort Worth, Texas.

HOW THE FARMER MAY TITHE.

T. J. Moore.

Tithing as the minimum for Christian giving is being adopted as the practice of many church people now and many more are giving it serious study. Among the latter class are many whose occupation is farming and it is somewhat difficut for them to ascertain just what their income amounts to. In nearly every case where the suggestion to tithe his income is made to a farmer he will answer with the assertion that he cannot get at what his income is, and that tithing as a system is impractical to a farmer.

Mr. Duke of Dallas, Texas, answers that by asking the farmer whether or not, in case our government were to offer a bonus for ten per cent upon every farmer income, he would get his part of the bonus. Now if he could compute it so as to present an intelligent claim to it each week or month or year, when it came his way, could he not do so if it were going from him to the Lord?

Yes it could be done and in the course of time farmers will follow as accurate system of bookkeeping as merchants or any other. But the present generation of small farmers are confirmed in the practice of keeping books just as little as posible. And because they enter no account of any of the things they use direct from their farms they do not consider them as items of income at all. The vegetables, fruits, breadstuffs, syrups, meats, lard, chickens, eggs, milk, butter and in many other things are not reckened as income at all. Adding constantly to the value of the farm by improvements of various kinds they never count as income. And so with the increase in the value of their livestock. Often a farmer may be living well, educating his children and gradually increasing in his property values and yet will claim that he has but little or no income. You show him the wage earner in the town or city receiving his \$50.00. \$75.00 or \$100.00 per month and se sees the amount of wages his neighbor gets as income. But this wage earner pays out for house rent, groceries, vegetables, etc., the salary he gets mostly for the very things the farmer gets fresh and sweet from his own farm, and so at the end of the year the farmer is as well or better off than the wage earner and all because his income is equal to or greater than that of his neighbor, but it was not computed in dollars and cents. Yes, the farmer has his income but does not keep account of it.

Many farmers however, who will not keep books wild like to maintain a business-like copartnership with God. For their benefit I am proposing a plan by which, without a system of bookkeeping, they can enter into a systematic business relationship with God and thereby practically follow out the rule of tithing.

First, let it be understood that this applies to farm income alone. If the farmer has outside income which he can and has to compute in dollars and cents, let the tenth of it be set aside and contributed in addition to that here suggested.

Here is the Plan.

Let the farmer go into his field or fields, measure and stake off one-fifteenth part of the land to be cultivated by the labor of himself and family, and designate it as the Lord's part. Let it be fully up to the average of his farm in point of productiveness. Fertilize, plant and cultivate just as he does the rest of his farm. Gather and keep separate from the other and sell to the best possible advantage and then see to it strictly that it be used only for spiritual purposes.

Some one may ask how I get a tenth out of a fifteenth. It is this way. By the time the farmer pays from the product of the fourteen parts the taxes and fertilizer bill it will just about run it up to a tenth.

What would this accomplish in a church of one hundred members consisting of poor farmers who have no other source of income except their farms and where they and their families do all the work. Let us suppose thirty of them are men or plow boys, each cultivating with the assistance of the other members of the family an average of fifteen acres. This would give thirty acres to the Lord. This at the low estimate of \$15.00 per acre would bring \$450. From this a pastor could be paid \$300 and have left \$150 for missions.

Now brother farmer, the plan is before you. Will you do it?

After a careful study of the deplorable lack of system in finances among our rural churches I am convinced that, in numbers of cases the above given plan worked at will more specially bring relief than any other I have yet heard suggested.

If some feasible and somewhat uniform system of church financing is not taken up and put into practice by our country and village churches the Baptist cause will soon recede into helplessness and decay just at the time it more than ever before needs to become strong.

In some earnest worker in each country church will undertake to establish this system in his church, even though he start with but few, by prayerful persistence it will eventually revolutionize our country church finances.

Pastor P. I. Lipsey had the assistance of Evangelist E. S. P'Pool in a meeting at Edwards last week in which seven were added to the church, three of them by baptism. The writer has been in four meetings in Edwards and this one was the best. The hard soil was broken up and the church is in better condition than for a long time. Brother P'Pool's boyhood was spent at Edwards and it was a delight to the people to have him back, and he was in a fine humor. He preaches a pure gospel in great simplicity, plainness and earnest and the Lord is with him.

The State secretaries in co-operation with the Sunday School Board have planned for the South-wide go to Sunday School day Sept. 24th. A program is arranged for the day in the interest of State Missions which is to receive emphasis in the churches for the next two months. Their ought to be the heartiest co-operation by Sunday School superintendents and all others to secure the largest attendance and best results. To do this it will be necessary to begin now.

A TOOTHSOME BIT OF EVIDENCE.

We were recently impressed with the testimony of healing by a writer in the Christian Science Sentinel, who professed to have been cured of several ills, among them the following:

"One demonstration that impressed me especially was the growth of a tooth. After having considerable trouble with a hollow molar, I had it extracted; but although the dentist told me he did not expect to get the tooth out without shattering it, it was removed in one attempt, and I suffered no pain. In less than one week a new tooth had forced its way through the gum, and it is now perfectly sound."

Cynical readers of this testimony will conclude that such marvelously rapid dentition denotes what is popularly known to schoolboys With such a view we are not as a "bonehead." in sympathy. On the contrary, we have no reason to doubt the essential facts of the story. What surprises us is that so few followers of Mrs. Eddy have been able to demonstrate when it comes to the teeth and, we might add, the hair. Psychopathically, they have made some progress. Many of them for a long term of years avoid the M. D's. But none of them, not even the witness in question, escapes the D. D. S's. Even hollow teeth have to be pulled, before miraculous dentitions can set in. If Christian Science can put new teeth where none were before, it ought to be able to put hair where hair once grew. We have a standing offer with the first reader of a well known Christian Science church, whose head is as bald as a pill, to investigate with seriousness the claims of Mrs. Eddy so soon as he demonstrates on his own pate the restorative virtues of "Science and But alas! no dermatological demonstrations have been forthcoming, and we fear that covering the defenseless heads of humanity will be left for some time to come with the wig and toupee makers. This toothsome bit of evidence, however, is encouraging. It may be that one of these days somebody will demonstrate a heavy shock of hair on a barren top overnight. Surely if a brand new tooth springs up in a week, we could reasonably expect more than fuzz in even a shorter period .- The Stan-

The editor of the Watchman-Examiner writes of the disgrace which we all feel in the fact that in many places young women are taking up the habit of smoking cigarettes. It is indeed enough to bring the blush of shame to the cheek of every man who loves and reverences the high ideal of womanhood to which we are accus-But is there not sure to come a breaking down of the distinction that we have made between the conduct of men and women. Why should we erect artificial barriers which we allow men to cross and forbid it to women. Why should we be horrified at a woman's smoking and think it perfectly proper for a man? Why should not a woman be permitted to chew tobacco and swear and drink, as well as a man? Are not they one flesh? Are they not born of the same parents? Is there one code of morals for men and another for women. Is there one kind of Bible for boys and another for girls? Here is where there is neither male nor female. They all look alike to God. Let us not bring women down to the standard of men, but that of men up to women, and that of both up to the perfect man, the measure of the stature of the fulness of Christ."

NOTICE.

The Columbus Baptist Association will meet with the Macon church, Wednesday, September 6th, 1916.

The pastors and church clerks of the various churches, as well as all others interested, are earnestly requested to send the names of any and all delegates to I. L. Dorroh, Macon, Miss., so that proper arrangements can be made by committees in charge for furnishing homes to the delegates.

Education Commission

Richton.

Three cheers for Richton, she has fallen in line with a bit over \$700.00 to this great work. New Augusta, Beaumont, McLain, Leaf and Lucedale have all made offerings to the work. Have just returned from this section of the State and find that the storm played havoc to the farmers, and the merchants and others depending largely upon the farmers have given to this campaign very freely. If these people give out of their poverty, ought not others, whom God is blessing, give largely? Lucedale and three country churches within five miles each direction there from compose this splendid field. They have no pastor. Lucedale has a good home. If anybody is interested let them write Mr. W. J. Hurst, or Dr. J. A. Dorsett, Lucedale, Mississippi. Richton gives promise of a very fruitful field. They are also without a pastor. They take a pastor's entire time. If any one is interested write Mr. A. L. Shoemaker. two good fields of work and I hope God will lead good men to them. Brother J. P. Harrington has recently visited the following fields: Corinth, Baldwin, Booneville, Houston, Houlka and these churches have al made offering to the work.

We are having a mighty struggle to get people to give since the recent storms but we are doing our best. We are hoping and praying to get the other \$17,500.00 by the first of November; however, this will be impossible unless the churches that have thus far failed to respond come to our assistance.

On November the 1st I go to the Lowrey Memorial Church in Blue Mountain, Mississippi, as pastor and of course I am extremely anxious that we raise this money by that time. My wife and children move there September the 1st in order that the children might enter school at the opening, which is September the 6th. I greatly appreciate the many kind expressions from the brthren in different sections of the State concerning my going to Blue Mountain. May our pastorate in that most important field be a fruitful one. We shall do our best.

W. E. FARR.

Bro. L. R. Buris writes to regret the omission sion of Baldwyn church in his recent letter. The people are very dear to him and it was during his pastorate the present good church house was built.

"In essentials unity, in non-essentials liberty," may sound well to one who is fond of phrase making but there is nothing of truth or value There must be liberty in all matters of faith whether they are classed as "essential" or "non-esential." Who is to say what another is to believe. There is absolute freedom in the matter of religious belief. And there is freedom as to practic insofar as the practice does not violate public order as expressed in civil law. The churches are not to say what one must be-They are the free expession of what one does believe. The slogan of "In essentials unity" smacks of physical force, But freedom to believe a thing does not mean that it is true, Those who advocate freedom in religious belief do not mean to express their approval of all that others are free to teach. To believe a thing is not to mak it true, or to prevent another's expression of his disbelief and disapproval. Freedom must work both ways. One is free to believe it and advocate it; another is equally free to disblieve it and condemn it. That which cannot stand the search light of discussion has but little confidence in its own truth. If you believe a teaching it is your privilege and duty to uphold it. If somebody else believes the opposite of this, it is his privilege and duty to proclaim it. It is not the advocatcy of truth that is responsible for the destruction of fellowship. The only genuine fellowship is in the truth.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor_ Direct all communications for this department to the MISS MARY RATLIFF Raymond
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W. S. Smith, Jefferson Kent, L. F. House, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Pulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

If thou canst believe all things are possible to him that believeth, Mark 9:23.

Nothing shall be impossible to you, Matt

Know that "impossible," where truth and mery and the everlasting voice of nature order has no place in the brave woman's dictionary. That when all men have said "impossible," and tumbled noisily else whither, and thou alone art left, then first thy time and possibility have

It is for thee now; do thou that, and ask no man's counsel, but thy own only and God's.

Sister, thou hast possibility in thee for much, the posibility of writing on the eternal skies the record of a heroic life.

STATE MISSIONS.

Scene in Convention Board Rooms.

Dr. Lawrence: (Miss Lackey coming in) Good morning, when did you get in from your

Miss Lackey: I got in last night, I am very tired but I certainly think the trip worth while. You know the State Board helped them to build their church last year.

Dr. Lawrence: Yes; are they going to give anything for missions this year?

Miss L.: O, yes, they have already given \$50 for Etate missions and say now they think they will raise at least \$100.00 for Home and

Dr. L.: I think this is the first time in their history they have given anything for Home and Foreign and it is very little they have done for State. What's the matter?

Miss L.: They have organized a missionary society there and are studying missions. The women got the men interested and the pastor has had a class in the State Mission Manual you sent them. When our people get to studying they are going to give.

Stranger enters.

Dr. L.: Good morning, come in, Lawrence is my name.

Mr. Jones: Jones is my name, I was coming to Jackson today, and my neighbor, who is treasurer of our church, asked me to bring this money to you. I think he has written on this slip of paper what it is for.

Dr. L.: Yes, State Missions, Miss Schilling give Mr. Jones a réceipt for this.

Mr. Jones: Now Dr. Lawrence will you tell me what you use this money for? I never did think much about the mission work, in fact, I was never interested before, but our pastor kept on after me to come to a class he was teaching missions to. One day I went and heard enough about it to want to know more.

Dr. Lawrence: I think perhaps one of the greatest works of the Convention Board is helping the weak churches to build church houses, pastor's homes and locate pastors. You know we have about ... churches that received help from us that are now independent. We have about five state missionaries and 150 pastors who do missionary work under the State Board. Beide these the aged ministers and their wives

are being helped-also young ministers who are being educated in Mississippi College, Clark Memorial and our Seminaries are receiving help, But our churches are not doing what they should for this cause. (Enters Rev. T. J. Moore.)

Bro. Moore: Good morning, to everybody. Dr. Lawrence: Good morning, how are you? You got here before I could answer your letter.

Bro. Moore: Yes, we finished our church to church campaign a day earlier than we expected I tell you we certainly did get the people in that association stirred. Those who were there said they expected to give a tenth of their earnings to the Lord after this, and five of the churches are planning to have an every member canvass and get every man, woman, boy and girl enlisted.

Miss Lackey: How many woman's missionary societies did you organize during this campaign?

Bro. Moore: I am so glad you mentioned that, I have the names of the officers of two new societies that I want you to send literature

Mis Lackey: Thank you, this is one of the associations that is hard to get organized.

Mr. Jones: Bro. Moore are you one of the Enlistment Secretaries.

Bro. Moore: Yes.

Mr. J.: Our pastor told us about the Enlistment work. He said we had two secretaries now, you and Bro. Harrington.

Dr. L.: Miss Schilling write out a check for Bro. Moore' last month's salary, and I will sign it.

Mr. J.: Do you pay the salaries of both these enlistment men?

Dr. L.: Half of it, the Home Board pays the other half. (Enters Messrs. Byrd and Holcomb.) Miss Lackey: Well it looks as if all our

workers are coming in this morning, (all speak.)
Mr. Byrd: Yes we are just coming from the Sunday School Covention we have been holding

Mr. Holcomb: We had fine training classes in Sunday School and B. Y. P. U. work and also a splendid hour given each day for the W. M. U. work.

Mr. Byrd: We succeeded in working up an A-1 Sunday School up there last year and I think the B. Y. P. U. will soon be A-1. They already have a full graded Union . But we must catch that next train.

Dr. L.: So must I. (Byrd, Holcomb and Lawrence exit.)

Mr. Byrd organizes Bible Miss Lackey: Schools in each church or community, trains the teachers for them and tries to enlist each individual in the community in Bible study, and Mr. Holcomb does the same work in the interest of the B. Y. P. U.

Mr. Jones: I am glad to learn so much about our State mission work. I am going to give more for State Missions in the future. I am glad I met you, Good bye. (Enters Miss Traylor.)

Miss Lackey: I have been waiting for you, where have you been?

Miss Traylor: I met the girls at the Second Church and organized the G. A.'s. They are so enthusiastic now, I am sure they are going to do good work. (Enters Miss White.)

Miss Lackey: Well, lady I am so glad to see you. I want you to meet Miss Traylor who has come to help me in my work. She is now our young people's leader.

Miss White: I am delighted to meet you, what does Miss Lackey keep you doing?

Mis T .: I am out a great portion of the time organizing Y. W. A.'s Royal Ambassador and Sunbeams. Then when in the office I am kept busy writing personal letters to the leaders and sending out literature.

Miss W.: We want you to come down and talk to our Y. W. A.' soon.

Mis T.: All right as early as I have an open

Miss W.: Miss Lackey we are doing some sewing for the children at the Orphanage, can you tell me how to get out there?

Miss L.: Yes, just take a Bailey Ave. car and go to the end of the car line. I am so

glad you are going out to see them. Dr. and Mrs. Carter with their helpers are doing a great work for our orphan children. They will tell you all about their plans and methods. I wish you could go out to our Baptist Hospital too while in the city. It is so nice out there.

Mis W.: I shall try to go for I will be here until tomorrow. I was about to forget, I have \$10.00 for the Education Commission that our

Miss Lackey: Give it to diss Schilling she will give you the coupon for it. Our Baptist Colleges are so glad to have these subscriptions paid up for they are in need of the money.

Miss Traylor: It is time for lunch now, suppose we go for we have al the mail to answer this afternoon. (All exit.)

The W. M. U. meeting of our State Convention will begin on Tuesday, November 7th instead of the 10th as stated elsewhere

The State Mission Catechishs are ready for distribution. Please send for all the copies you wish to use, and please use as a study book

When this issue reaches you your Secretary hopes to be in attendance at the West Judson and the Adoniram Judson Associations. Both secretaries will be out much of the time from now till the end of the associational period, which comes October 24th. Remember to pray for us Beloved. We realize more and more the need of your prayers.

In the last issue our Fannie Traylor called attention to our slogan: "\$98,000 dollars from 98,000 people!" In this issue our State Trustee for the Training School makes a similar appeal. We are thankful for both; for not too often can we have called to our hearts and minds the great undertaking before us. Will not some one each society send to us for cards and blanks and start the good work in her own society?

The month of October is Enlistment month for Royal Service and surely Mississippi wants to enter into the campaign with the fixed determination of securing the most new subscribers of any of the States. We have fallen far below the others in this line for the past years. Now let's all work together and prove how rapidly we can catch up! Sisters, appoint your committee at once to take subscriptions; go up to your association with this challenge to the other societies in your association, that a friendly rivalry will prove which can do best work.

-0-"Our Slogan."

At a meeting in Ashville of the Board of Trustees of the Training School, it was decided that in order to raise money sufficient for enlarging the Training School, that we advise all the societies to organize Training School clubs with this as a slogan, "\$98,000 from 98,000 people,' and obtain as many nembers as possible for these clubs at \$7 per member.

We have acquired the habit of saying that there are so many calls for money; we give this as an excuse for not doing more; I believe it would be a revelation to most of us if we would stop and think-not "How many calls there are for money!" but "To how many cans these calls have I responded?" This plan of getting one do lar from each of 98,000 people distributes the responsibility so

that no one will feel it.

We note, that the slogan does not say \$98,000 women," but "98,000 people.' In some instances, whole families may be obtained as members. Available members are plentiful, the "one dollars" also are plentiful, will you not be the one in your society to take this matter upon your heart and bring it to the attention of the other women? Take it up prayerfully. It is a worthy task and God will bless you in the performing of it.

MRS. SUE BILL JOHNSON, Training School Trustees.

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NEWS IN THE CIRCLE

MARTIN BALL

Fleetwood Ball, of Lexington, Tenn., who has been quite unwell for some weeks, is recovering slowly.

Evangelist J. W. Hickerson, of the Home Board, is engaged in rebe with him.

We extend W. H. Barrett a cordial welcome as pastor of the church at Mt. Olive, Miss. We have much hard work in the old State for any who will come.

The church at Roanoke, Va., has presented the pastor, Rev. J. F. Vines, with an automobile. A thing like that would make any pastor move up a little.

Editor E. C. Routh is preparing a biography of Dr. J. B. Gambrell. Such a biography of such a great denominational leader will be of great interest to all Baptists.

Dr. I. P. Trotter, of Grenada, writes, "I aided Rev. H. L. Johnson in a meeting of eight days at Liberty Hill, Panola county, which resulted in eighteen additions."

The home of Dr. J. Wesley Dickens, of Jackson, Tenn., has been blessed by the arrival of a son, Rowe Dickens. He comes to aid his father in building that new church in Mem-

Rev. L. S. Ewton, of Springfield, Tenn., lately assisted Pastor C. M. Crosswye in a splendid meeting at Barren Plains, Tenn. There were sixty-seven additions. Not so barren after all!

Dr. A. T. King, of South Carolina, has accepted the position of professor of natural science in Carson and Newman College, Jefferson City, Tenn. He is much esteemed in South

A memorial to Dr. R. J. Willingham is now proposed - either the chair of missions in the seminary or a college in China. Something suitable suggested by Mrs. Willingham or the board.

Pastor W. B. Harvey, of Little Mount church, Shelby county, Ky., was recently assisted by Evangelist T. N. Compton. There were sixty additions by bapt'sm and a large number by letter.

The Curtis church, Augusta, Ga. has called Rev. Walker McComb. of Monticello. This church was made vacant by the resignation of Rev. A J. Smith, to become chaplain of the Fifth Georgia regiment.

Paul Powell, office secretary of the Baptist State Board of Lauisiana. and B. Y. P. U. secretary, is very optimistic over the Baptist outlook in Louisiana. He is son of Dr. W. D. Powell, of Kentucky.

Our Methodist friends recently gave \$103,000 for their summer assembly grounds in North Carolina. We feel that the money thus invested would answer a better purpose put

We are glad to learn that Pastor in a school or the great mission interest.

Dr. J. E. Skinner, of Lockland church, Nashville, Tenn., recently witnessed the ordination of his two brilliant sons, R. T. and W. C. What sultful meetings in a campaign in a joy it must have been to that North Carolina. The Lord seems to father heart! They are now active pastors.

> The papers state that the throat of Miss Julia McKenzie, a returned Louisville-Morgan's Chapel church missionary from China, is entirely paralyzed. She is being cared for by the Third church, Owensboro, Ky. Her condition is much regretted by many people.

Rev. A. F., Huff, the successful pastor at Pulaski, Tenn., has resigned. Poor health is the cause. will travel in his autmobile soliciting insurance and preaching as occasions suggest, hoping that his health may be restored.

Secretary W. D. Powell, of Kentucky, says, "When gifts to State missions increase, the number of baptisms in the State declines. Texas gives twice as much to State missions as any other state in the Union, and reports twice as many baptisms.'

Rev. W. W. Horner, who lately resigned the Twenty-second and Walnut street church, Louisville, Ky., to organize a perfect church, will find it an up-hill business. The first church we read about, organized by the Master Himself, had a Judas.

Rev. Arthur Galimore, a recent graduate of the Theological Seminary at Louisville, Ky., has been accepted by the Foreign Mission Board for work in the foreign field. He is well equipped, but the board should go slow until we get out of the woods.

Pastor Ira E. D. Andrews, of Elizabethtown, Ky., has recently closed a gracious meeting, in which there were sixty additions to the church-fifty-two by baptism. preaching was done by Secretary P. E. Burroughs, of the Sunday School

TIME AND PLACE OF ASSOCIA-TIONAL MEETINGS FOR 1916.

Oxford-Bethel church-Sept. 5. Adoniram Judson — Center church, 2 miles from Planters-

ville-Sept. 5. Columbus-Macon church-Sept. 6.

Monroe County-Mt. Zion church-Sept. 7.

Judson-Evergreen church-Sept. 12.

Lebanon-Hattiesburg Immanuel church-Sept. 12. Gulf Coast-Gulfport Second church

-Sept. 12. Chickasaw-Ecru church-Sept. 12. Mt. Pisgah-Pleasant Ridge-Sept.

16. Bethel-Bethel church-Sept. 16.

Hobolochitto-White Sand church-Sept. 19. Tippah-Ashland church-Sept. 20.

Pearl River-Kokomo church-Sept. Bay Springs -Mossville church-

Sept. 20.

Calhoun-Sarepta church-Sept. 21. could.

Jefferson Davis-Ebenezer church-Sept. 22.

Red Creek-Sand Hill church-Sept. 23.

Zion-New Hope church-Sept. 27. New Liberty-Good Hope church-Sept 27

Pearl Leaf-New Hope church-Sept. 28.

Walthall-Salem church-Sept. 29. Liberty-Antioch church-Sept. 29. Oktibbeha-Macedonfa church-Sept. 30.

Carey-Woodville church-Sept. 30. Chester-Clear Springs church-Sept. 30.

Strong River-Pleasant Hill church -Oct. 3.

-Oct. 3.

Kosciusko-Kosciusko church-Oct. 3.

Aberdeen-Algoma church-Oct. 3. Yalobusha—Charleston church— Oct. 4.

Coldwater-Senatobia church-Oct. 4.

Mississippi-Concord church-Oct. 5 Central-Utica church-Oct. 5. Lauderdale-New Hope church-Oct. 6.

Magee's Creek-Line Creek church -Oct. 7.

Copiah-Sardis church-Oct. 10. New Choctaw-Bethany church-Oct. 13.

Lincoln County-New Prospect church-Oct. 13.

Leaf River-Shady Grove church-Oct. 13.

Lawrence County-New Hebron church-Oct. 13.

Tombigbee-Highland church-Oct. 14.

Choctaw-Blackwater church-Oct. 14.

Yazoo-Carrollton church-Oct. 17. Bogue Chitto-Friendship church-Oct. 18.

Union-Hermanville church-Oct.

Trinity-Antioch church-Oct. 19. Rankin County-Dry Creek church -Oct. 19.

Harmony-Good Hope church-Oct. 20.

Hopewell-Pleasant Ridge church-Oct. 24.

Creek-Merigold church-Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tishomingo.

Jones County (a new association). Adoniram Judson (a new association)

Will some brother please furnish data for these associations? Tishomingo—Tishomingo church, on

the I. C. R. R .- Tuesday after second Sunday in Sept.

For Weakness and Loss of Appetite The Old Standard general strengthening tonic, ikover's TASTELESS chill TONIC, drives out talaria and builds up the system. A true tonic adatre for their Voradulte and children. Soc

CENTER RIDGE.

The meeting at Center Ridge continued five days, beginning the second Sunday in August. Rev. J. H. Hooks, of Topton, Miss., preached the gospel with great power. F The church was greatly strengthened and revived; eleven were baptized.

Brother Hooks was invited to be with us in the future as often as he A MEMBER. ADVERTISING DEPARTMENT OF

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Prepared and guaranteed by WARNER DRUG CO., Nashville, Tenn.

"Mammy, what makes that man different from we uns?"

> asks STEVE upon his first meeting with civilization

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The Boy from Hollow Hut By ISLA MAY MULLINS

(A book which will grip your heartstrings as never before, setting forth the hardships, deprivation and pitiful ignorance of a primitive mountain folk.



THE BAPTIST RECORD,

Sunday School Lesson

THE ARREST OF PAUL.

Acts 21:27-40.

Introduction.

company after leaving the brethren at Miletus was not altogether without incident. At Tyre, in Phenicia, where there was a delay of seven days, Paul found Christians into whose fellowship he entered. By them he was advised not to go to Jerusalem, because of the dangers he would encounter there. It must have touched Paul's heart to have the Christians at Tyre, including the women and children, accompany him to the ship on which he was to sail, and kneel upon the shore with him in prayer. At Ptolemais also the apostle found followers of Jesus, and at Caesarea he and his company tarried several days with Philip, the evangelist. While here Agabus, a prophet from Jerusalem, foretold that Paul would be a prisoner at Jerusalem.

Lesson Teachings.

Blindness of Prejudice.-It must have been right exasperating to the Jews, when they saw Paul in the city after the various reports of his work and teachings, such as had been brought to them by Jews. Possibly they were just as sincere in their opposition as Paul was in his teaching the gospel of Christ. Note that one's belief and enthusiasm in his teaching what he believes, are not a guarantee of the correctness of the doctrine. Note again, that prejudice is a medium through which there can be no clear vision. It was just as impossible for the Jews to see a true and clear teaching of the gospel, as it would be for a man whose eyes were normal to see clearly through lenses intended for a man suffering with violent astigmatism. The Jews on this occasion followed their usual course. Note how dangerous it is to allow prejudice to get a firm hold. It manifests itself the same on all similar occasions. would be well in our own lives when we see certain men consistently doing the same thing to stop and ask ourselves if we are taking the proper view of the man's conduct. Just because a man does not act and believe as we do, is not infallible proof that he is wrong. Had these Jews laid aside their prejudice long enough to calmly talk the matter over with Paul, and had him explain clearly to them the reasons he had for his faith, possibly would not have been a single one of them that would not have accepted the truth as Paul taught it. But note how they erred in their judgment as to Trophimus. the Ephesian. Because they had seen Paul with him, was enough for them to accuse Paul with having carried him into the temple.

Result of Prejudice. - Not only were they blinded and made charges they could not substantiate, but the evil results were horrible. They got excited over the matter, and drew wild men. Paul was a Jew and had

a right to go into the temple, but in their rage they did not stop to think of that, but laid violent hands on him, and forthwith closed the doors. But so violent was their passion that "In the course of Paul and his they were going about to kill him. Note the danger of mob violence. The responsibility of leading a mob is greater, if possible, than the murder committed by the mob. A mob may draw into its maelstrom weak men who ordinarily would be good men. So not only does the leader of such an enterprise commit murder himself, but he leads others into the same crime with him.

Saved from Prejudice.-This fearful tumult attracted the attention of the soldiers who were supposed to keep order. They did not get there in time to save Paul, an innocent man, from getting a beating. Those on duty are not always in the right place, were it so, the police would not have so many arrests to make. Had the soldiers been strictly on their outposts, it is possible that the Jews would not have had the opportunity to so violently beat Paul. It is a great responsibility to be at the head of a government, and also it is a great responsibility to be held for the enforcement of law and order. But better a little late than not at all. So the soldiers did arrive on the scene in time to save Paul from death which the prejudice of the Jews would have inflicted. While the appearance of the captain saved the life of Paul, it did not save him from the humiliation of being arrested and put in chains, yet this was the safest thing that could have happened to Paul, so we might conclude that this was the way that the Lord had of saving Paul from the hands of the angry mob. proposes, but God disposes.

Ignorance of Prejudice.-The furor was so great that the captain could not make heads nor tails to the situation. In their ignorance some cried one thing and some another. When the captain could not find out what the charges were, he decided to take Paul to the castle. The officer did seem to try to do his duty to such an extent even that when the multitude crowded closely on them, the soldiers bore Paul along in order to escape the violence. In their ignorance, they were crying, "Away with him!" Possibly some of the crowd did not even know who Paul was, but catching the spell of the multitude, they were joining with all their might. Note how like some people of modern times. They seem never to have an opinion of their own. When anything unusual happens in the community, they always wait until they hear what the leading man in the community thinks of it and then they fall into an enthusiastic opinion.

Deals with Prejudice .- Perhaps no man ever had to deal with injustice growing out of prejudice more than did Paul. Wherever he went, the Jews attacked him, and it was but a repetition of the story of preju-Paul out of the temple, acting like dice. By this time Paul had had considerable experience with deal-

Schools and Colleges

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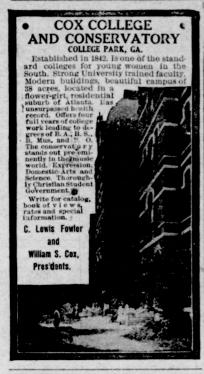
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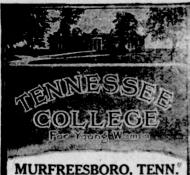
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When adversaries did not know. the uproar had ceased sufficiently for the captain to ask a question, Paul was asked if he were an Egyptian. This made no difference with the Roman, possibly he would as soon have tried the case of an Egyptian as that of a Greek or a Hebrew. It was not so much a question of nationality as it was with a violator of the law. Paul caught his cue at things drove me away from the once, and declared that he was a Jew from Tarsus, a citizen of no mean city. With a Roman, dignity was at a good value, and Paul understod this as well, pssibly, as did the Roman himself. So Paul's boast that he was a citizen of no mean city, had great significance, and gained for him the vantage ground which he needed. Note that one does not have to be insincere to be prudent. It is perfectly legitimate to use whatever assets we have at all times just so we use them honestly. What Paul wanted was an opportunity to speak, and he hoped that he might be able at least to explain himself so that the Roman law would acquit him. This very license which the captain had granted him, gained the silence which Paul desired, and as the principle part of the throng was Hebrews, Paul'spoke Note the in the Hebrew tongue. policy of using the native tongue. The power of language on one's sympathy is more than small.

"NUMBER 4008."

By F. C. Flowers.

(Continued from last issue.)

The young man stopped. His eyes filled with tears as he sat and looked a moment at the district attorney. And there was another who has cast me off forever as being a gambler, murderer and convict. It was the joy of my life to run over and be with pretty Mabel Jennings. We had been sweethearts from the time we We were in the primary school. studied together, ate our lunch from the same box, played marbles and even dolls together. We never knew what it was not to love one another. When the card-playing craze struck our town, we were young engaged folks, thinking of the happy time when we would finish our school courses, and then make us a little home nest together. Mabel was naturally one of the first to learn to be an enthusiast over the game. Isn't it rather strange that card-playing today." appeals so much to people of splendid intellects? Mabel went to every card party she could hear of and naturally led in the number of games When the pastor tried to protest against card-playing, Mabel was very strong against him. She was a fine character, but cards have such a strong fascination for people of fine intellects that they have but scant ther McGehee, of Martin, that oppose the game. She was so indignant at the pastor that she quit good excuses, her home could not be neglected, her babies must be looked after, and she could not spend H. BOYD WATKINS. looked after, and she could not spend

ing with prejudice, and seems to all her time trotting to church and have understood some things that his neglect all her home life, and so on. But I noticed that she never missed many card parties. She could always be depended on when they

> "I saw all this, and in my young manhood I felt that after all the religion of Jesus Christ was only a very secondary matter. It did not begin to rank as of equal importance with the social card games. All those church and Sunday School. Many a night Mabel and I sat in the parlor enjoying our social game when we should have been at the house of God. But the fascination of the card table is beyond belief. course, we never gambled outright with money, but little prizes were given and received.

> "Mother, sisters, Mabel and others who were as good as people generally get to be, were helping to wreck a soul and a life.

> "Since I came here I wrote to Mabel more than once, but she feels the disgrace too keenly and has never written me a line. I suppose she is in love with some other fellow by this time, and if I ever get out, I shall have to live a loveless life.

"But what I want you to do, brother district attorney, is to people against the harm of cardplaying. If God ever gives me a home, I will allow a rattlesnake within its walls as soon as a deck of cards. I hate the things as I do the devil that inspired the gambling spirit in the hearts of men and women. You may talk all you want to about the good society folks playing harmless games of cards, but tell them from a man who is wearing the stripes that they are the cause of a life being wasted.

"Tell mothers that if they sow cards, they may expect to reap gamblers, sow gamblers and reap murderers. Sam Jones never said a true thing than the words I have just uttered. Sam knew, the devil knows I know, gamblers all know it is true everybody knows except some of our dear society women. Let them all know the facts. I am here as the direct result of card-playing in the home. Tell them all about it. Tell Mabel that she helped to ruin the life she has forsaken."

"Time to lock up," called out the guard, and "Number 4008" started for his cell, and the district attorney walked through the open gate thinking, "I have heard strange things

SLAYDEN.

We have fust closed a very gracious meeting at Alexandria; it began on the 13th of August and closed the following Sunday night. Bro-Tenn. respect for anybody or anything preached in a sound and forcible way.

The visible results were fourteen her Sunday School class and gave up additions, thirteen for baptism and for the most part her church atten- one by letter, the church being gradance. Her mother was caught in clously revived. We like McGehee's the whirlpool of card-playing and sort of preaching and heartily agree finally practically gave up her church with Brother T. F. Lowrey in last is work. Of course, she always had sue of Baptist Builder that he will

The Five Year **Program for Baptists**

has for one of its objectives a decided increase in church membership. The Sunday School will be largely responsible for this increase. We cannot begin too early in the fall to muster our forces for a successful campaign.

RALLY DAY

is the time to begin. To help you in this campaign we have prepared a list of suggestions that will prove valuable. This attractive list is fully illustrated and will greatly assist you in the selection of the material you will need for this occasion.

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S STATURY, dieties, and control of the studies, and appreciate the value of the splendidly arrange dequestions,"—Mrs. S. R. Boykin, See'y Ledies' Aid Society, Baptist Church, Humboldt, and Society and Society of Bibliographics o

dies' Aid Society, Definition of Bible Tenn.
"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mino of Truth."—Rev. M. E. Davis, Pastor Baptis Church, Duffau, Texas.

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MEMPHIS NOON MEETING.

Since our last report some very wonderful meetings have been held says, "I want to tell you how God and many very encouraging testi- has so gloriously blessed me. When monies to answered prayer have been brought or sent in.

Some time since, urgent request Christianity and had been studying all my other work basides. I cerjust come from a consecrated Pres- me." byterian woman there, "Dear Brother Cox: I must tell you how wonderfully the Lord answered our prayers for the young Hebrew Christian for me. Since I wrote you for prayer to whom I so recently requested prayer at the noonday prayer meeting condition is very much improved." You'll recall he had made up his mind to give up everything and go back to his mother and father and go into business. His father had pray that it will be entirely restorbought the business for him, had ed.' sent \$50 for his ticket home, and the young man had bought the ticket. checked his trunk and had engaged prayer for my recovery from a disa berth. About fifteen minutes before the train was to leave he came to get his berth and found it had not been reserved, and while he was trying to decide whether to go or not, he said a strange thing happened to people." him. He expressed it this way, 'he had a stroke," and he knew he could not go. Said he was almost paralyzed for the time. He went to his boarding house and was ill for three Poor boy! he has had a struggle. He said, 'Oh, my poor mother! I would give my life for her, but now I can't give up Jesus.' New light is beaming in his eye, although I know his heart is yearning for his mother and father who love him so and whom he loves so well."

A pastor of one of the leading churches in America, who is recovering from a serious illness, writes, "I believe more than ever in the power of prayer, and am deeply and is so dear to your heart and I will perfectly assured hour by hour of the presence of Christ. His power is limited only by the faith of His peo-God bless you and the noon prayer meeting. For some time I have been observing it with you and know I have been blessed through want you to pray that I may secure your prayers. I am learning, too, the sweet ministry of sorrow. have no better friend if we bring it all to Christ and live 'in Him.' "

A man who is in a state penitentiary for homicide, and who has been strongly tempted to infidelity, testifles now that he has come back to God and expresses his appreciation for our prayers.

"Some A Missouri mother says, time ago I wrote you, asking you to pray for our son who is demented. thank God we have found him. Please continue to pray for him."

A grateful mother writes, "I find myself in need of words to express ing waiting for a street car some my feelings. God has answered our pieces of paper fell at her feet, she prayers for my little boy, and I sin- picked them up and pieced them tocerely 'Praise God from whom all gether and read about the Noon blessings flow."

wrote you from Louisville (my insane asylum. home) in regard to my eyes, which from Knoxville, "Please pray for my were in a serious condition. A spec-mother, that she may have the resfalist there seemed to think nothing toration of her eye sight, which is prayer and was encouraged by an- to take my father and sister, by which other specialist and I am now im- death, so let's pray fervently that dence. proving rapidly, more rapidly than my mother will be spared to us with

had been done through prayers.

A friend from Columbus, Ohio, I wrote to you asking you to pray for me, I could hardly sit up all day Since that time I have moved and was made that we pray for a young cleaned a nine-room house and do Jew, who had been converted to my washing and ironing for six and at the Moody Bible Institute, Chi- tainly thank and praise His boly cago. This very striking letter has name who has done so much for

> From a merchant in Chipley, Fla. "I cannot tell you in words what great things the Lord has done for the noon meeting for my wife, her

> A thankful one in Illinois testifies, "I write to tell you that my hearing is improving; please continue to

From Louisville, Ky., "Several months ago I wrote you asking for owed mother." A mayor of an Arkease that I thought fatal. God answered our prayer through a skillful specialist and I have thanked Him every conscious moment since; now I want to thank you and your

We are much encouraged at the large numbers who have joined the Prayer League by signing this "Believing in the power of pledge: united prayer, I desire to become a member of the Noon Prayer League. I will endeavor to be in prayer sometime between 12:30 and 1:00 p. m., daily, if possible, for the requests presented at the meeting." Many pastors are allying themselves with I can have some help I will either the movement; one of the strongest supporters is Rev. William C. Tyree, gle." of Greenwood, Miss., who writes, "I rejoice with you in the many evidences and tokens of God's favor upon this institution which I know continue to pray with you for the objects for which prayer is requested." Many people are thankful for answered prayer in securing positions. A young lady came three days in succession making the request, "I a position. On the fourth day she We testified, "God had answered prayer; I start to work tomorrow morning." An affectionate sister wrote that her brother was giving away to drunkenness and requested prayer for him; she now testifies that he has drunk nothing for four months, although he did not know this had been requested at the meeting.

Prayer is earnestly asked for a little boy who has been afflicted with spinal trouble a long time. The litthat we might hear from him. I tle fellow wants to be well enough to come to the noon meeting. For a man sick in Nashville. His wife writes, "That while she was stand-Prayer Meeting. For a police matron A consecrated young woman who is very ill. For a lawyer who writes from Ridgecrest, N. C., "I has recently been committed to an who is very ill. For a lawyer who my native State. A friend writes I wrote you for now almost gone. God has seen best the doctors expected. I believe this her sight, if it is His will." A Louis-

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ville woman writes, "I am anxious to come under the influence of this noon meeting; pray for my two daughters, who have very weak eyes, for my son-in-law who is strictly moral, but I do not believe is converted." An Arkansas business man says, "Pray the Lord to restore my wife's health, which she has enjoyed for twenty years until a few months ago." One who signs herself a widowed mother: "This is to request prayers at your noonday prayer meetings for my only son. Daily at this hour I shall pray also. May he become a true Christian and live for the Lord is the desire of his widansas town requests prayer for a woman who is seriously ill. A mother writes, "Pray for my dear son, whose hearing was impaired in trying to save two people from drowning two years ago." Prayer is requested by one who signs herself "73 years young." Request comes also from a 74-year-old lady that she may become a Christian. A letter signed "One in trouble," says. "While you were in Louisville I heard you speak of the Noon Prayer League. I want you to pray for me. I cannot pray any longer, as my prayers are not heard. I am in such deep trouble through sin that unless

At a recent meeting three old men came forth for prayer. The first, sixty; the second, sixty-nine; and the third, seventy-one years old, making exactly two hundred years in all, and all gave their hand to Jesus at the close of the meeting.

lose my mind or give up the strug-

We thank God for the interest shown in financing the enterprise; money having come in from all parts We thank God that of America. although a large amount of benevolent work has been done, we have never found it necessary to take up a collection or to solicit any personal offerings.

Communications of all kinds for the meeting can be addressed to Benjamin Cox, Central Baptist church, Memphis, Tenn.

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COMING BACK.

I will be in Mississippi about September first. I have given up my pastorate at Lewisville, Texas, and have a deep desire to come back to I am open for work in Mississippi, and would be glad to visit a church that wants to locate a pastor. I have been in the Southwestern Seminary for three years, have finished the course with the exception of two English courses which I can complete by correspon-Your brother.

A. L. INGRAIN.

Lewisville, Texas.

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It Will Do the Rest
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mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance - by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original, lustre. As a hair dressing it has no equal, keeping scalp in a clean ,healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they to more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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REVIVAL.

writer closed a cated in the midst of Holinessism, Hardshellism and a number of other these "-isms" are givng away under Barnett, who is the faithful pastor, prayer, Many young people, and others. rocked in the cradle of these or that of rank infidelity, hardly know what to believe or accept. About five miles away a Holiness camp meeting was at high tide, but the people came in crowds to the little Baptist church, and ten were approved for baptism, one restored and two received by letter. There are some choice members in this little church, who are contending earnestly for the truth delivered once for all to the saints.

PATRICK S. ROGERS.

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and State

WOODVILLE.

Since Brother G. W. Gates left ter. this field of missionary work in this county and went to Mars Hill, I am the only resident Baptist preacher in the entire county. In the county we have six Baptist church organizations and a number of mission points in communities where there are a baptism. good many Baptists that we should reach, but that we are unable to reach as it is now. We have two churches that are reached by pastors from out of the county. My work under the board consists of Woodville for half time, Dry Fork Union and Pioneer for one Sunday each. Then I reach three other appointments as mission points for which I receive no remuneration whatever. either from the board or from the people, leaving one church and one of Brother Gates' mission points without any preaching at all. By all means, we ought to have another for baptism. man in this county. There is en-

tirely too much work for one man to undertake. The possibilities are Last Thursday, August 19, the great if we were just equal finanmeeting of seven cially to grasp them. About the days with the Freeny Baptist church greatest hindrance that we have to of Leake county. This church is lo- contend with is the Campbellites. They are "set" in their ways, and it looks like they just dere us to make '-isms." It is not very strong, but any advance movement, but by the grace and help of God, we are pressthe terrific onslaughts of such gospel ing onward. May the Lord bless the giants as Revs. T. G. Ward, P. C. dear old Record and its editor is my

W. M. McGEHEE.

THE CAREY ASSOCIATION.

The Carey Association will meet with the Woodville Baptist church on September 30th, 1916, at ten o'clock. We are planning and praying for it. Some may think that Woodville is such an out-of-the-way place that they can't and won't come. therefore this announcement. are making arrangements with the transfer men to bring all delegates and visitors to the association from Centerville to Woodville for the same fare that you would have to pay to come by rail.

However, if the weather is too bad to come through from Centerville go to Slaughter, La., and change cars and come up to Woodville.

We are expecting all of our State Dr. Lawworkers to be with us. rence, Miss Lackey, Brother Moore, and all the rest, including ye editor. W. M. McGEHEE,

Pastor Woodville Church. Woodville, Miss.

GREAT MEETING AT ETHEL BAPTIST CHURCH.

Rev. F. H. Bancroft, our beloved pastor, came to us "in the Spirit on the Lord's day," August 6th, "reasoning of righteousness, temperance and judgment to come," and the devil trembled.

The Lord was with him and his helper, Brother Lucas, who did some of the preaching.

Many months have passed since we have had such a meeting.

The preaching was deep and forcible, backed up with the great zeal characteristic of the man, "crying aloud and sparing not," yet tenderly sympathizing with the sinner.

As a result of the power of God, there were eleven received by baptism, and there will be five by let-C. S. JOHNSON.

Have just closed a splendid meeting with Shiloh church, Lawrence county, in which we had forty-three accessions, thirty-eight of them for

I go next to Wanilla, to begin a meeting there. This is a difficult field; the pastor and church would appreciate the prayers of all God's people for a revival at this place.

J. G. GILMORE.

BIRDIE.

Our protracted meeting at Birdie the second week in August, was conducted by Brother R. A. Eddleman, of Shelby. Fearless, strong and effective preaching resulted in three reclaimed, two by letter and seven J. A. OUSLEY,

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man, Leaven, Burroughs); Cloth, 50c; paper, 35c.

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(Slattery); The Seven Laws of Teaching"

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(Gregory); 50c.

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What Baptists Believe" (Wallace) or "Doctrines of Our Faith" (Dar-gan); cloth, 50c; paper, 35c. "Doctrinal Outlines," 25c, is pre-pared as a guide for those under-

taking to teach either books.) of these

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The Post-Graduate course is pre-pared especially as a correspondence course for ind vidual workers. Post Graduate awards are offered only to Blue Seal graduates of the Conven-tion Normal Course, but the work may be done with profit by any Christian worker. Write for full in-termation

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BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSER

FROM AN EXILE.

Am at Caminto, Ark., preaching and serving God. Have finished two of my meetings. Had Brother R. A. Eddleman, of Shelby, Miss., to assist me at Plantersville the third Sunday in July, to revive a dead church. It is needless to say how well it was done. As all know that Eddleman brings things to pass, seventeen were added to the church; ordained two deacons, elected clerk and also have raised pastor's salary from \$12 to \$132 per year.

Began another meeting on the fifth Sunday in July, the writer doing the preaching. Thirty-six were addto the church-twenty-nine by baptism-one Holiness preacher, one Campbellite, one Freewill Baptist; also planning for a new church building which is badly needed. People are getting together, and are waking up to the fact that the harvest is ripe, the laborers are few and there is work for all to do. Mission work is badly needed here.

Your brother in Christ.

A. D. JACKS.

LIBERTY HILL AND PARKER.

It was my privilege to aid Brother H. L. Johnson, of Water Valley, in meetings at the above places. He has been pastor more than twenty- mond on the week after the third seven years at Liberty Hill, in Panola county. church. The attendance was the best of any country church I have ever aided, excepting only one. It seemed a pity to close when we did, the interest was so fine.

Brothers Johnson is one of the nost lovable spirits I have met. He seems more thoroughly entrenched in the love and confidence of his people than when he took charge, twenty-seven years ago. So there is no thought of severing the relation-

Parker is a small and new church of twenty-seven members, in Calhoun county, and surrounded by other Baptist churches from four is a plucky little band, paying their pastor as much as other churches about five or six times as large.

There were twenty additions in the two meetings, about a dozen of them being by baptism.

Yours in Christ, I. P. TROTTER.

Grenada, Miss.

REVIVAL MEETINGS.

At Unity we had to our help in a meeting of days, Rev. J. L. Phelps, of Canton, whose faithfulness as a preacher won the hearts of all who heard him. The Lord was with us in power and demonstration of the of neighboring churches. Spirit. There were fourteen baptisms as one result. At Mt. Hebo we had to our help the pastor at Winona, who had already a year ago endeared himself to the people of this church and community. There were five for baptism, all boys in Walton Jones is pastor. their 'teens, whose readiness to respond to the blessing which each had monument to the memory of Richard personally received, was a joy to see. At Bethel Brother Garrott came to our help, and was gladly heard in tion to be there and the Lord grathe message he brought. There were two young men who yielded church those that were being saved. their hearts to the Savior and were baptized. We have been called late-

ly to give up one of the best of our young men, Brother David Ashford son of the pioneer preacher, who being dead these years, yet speaketh.

A. V. ROWE.

HISTORIC SILVER CREEK.

The centennial celebration of this church was held September 24, 1914, During the summer of 1913 I was with Brother S. W. Sibley in a meeting, who was then pastor, but has since passed on to his reward. It was delightful to again meet with these people on the first Sunday in August and lead in the preaching. Twenty-six were added to the church. The largest congregations throughout the week that I have ever seen what an inspiration it does give the preacher! Brother J. B. Quinn is a noble co-laborer in the work and is doing a fine work there, being much beloved by his people. The writer also assisted in a good meeting with the Pocahontas church, where Brother J. G. Lott is pastor; fifteen were added to the church here. The church at Central, Holmes county, where the writer is pastor, was next in order. The pastor preached here; two additions and a much needed awakening among the members.

Brother H. H. Webb, of Moss Point, led in the preaching at Ray-Sunday in July. Brother Webb This is a splendid preaches the gospel with power and simplicity; five were added to the church by baptism and the church greatly strengthened. May the Lord continue to bless those who are engaged in evangelistic efforts. Him be all the glory.

Sincerely yours in the work,

J. S. DEATON.

Clinton, Miss.

A GOOD MEETING.

Let me have your hand on that editorial in last week's issue of The Record-"Tribulation Worketh Patience." In fact, the editorial page in The Record is more helpful to me than any other which I read; and miles to greater distances away. This three other leading denominational papers come to my desk every week,

> On the second Sunday in July and the week succeeding, I was with Brother W. R. Johnson at Moak's Creek, Lincoln county, where the Lord was with us in power. The waters were disturbed at the end of the week.

From there we went to Providence in Lawrence county, where Brother A. F. Davis is the auto-movable pastor, with a big field to cover. Here the rains and the folks came with a characteristic freedom. Jordan was visited.

At Gillsburg, Amite county, is where another noble country pastor is doing a telling work to a number Brother B. A. McCullough and wife are battling faithfully here. A number put on Christ in baptism.

Old Ebenezer, "one of the first five churches" on Mississippi soil, Amite county, is where Brother Hard by this old landmark is another, the Curtis, Jr., organizer of these first Baptist churches. It was a benedicciously blessed us, adding to the

Long live The Record. JESSE L. BOYD.

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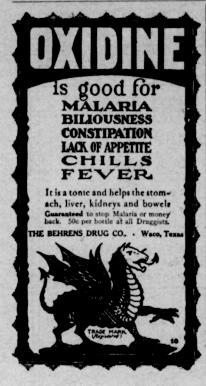
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TENNESSEE COLLEGE NOTES.

Miss Grace Warren Landrum, of Louisville, Ky., A. B. Radcliffe College, A. M. University of Chicago, newly appointed professor of English and social adviser for the college students, visited the college recently to examine the library with a view to the needs of her classes in the fall. Miss Landrum comes to her work exceptionally well prepared for the position. She took her degree at Radel ffe with high honors and was elected a member of the Radcliffe chapter of Phi Beta Kappa. She also won distinction in graduate work at the University of Chicago. She was a leader in college and president of her class and recently has been prominent both in the church work and in the best clubs of Louisville. In 1906-7, she was president of the Southern Association of College Women. She has had valuable experience for some years in teaching in good schools for girls, where she has been notably successful. Miss Landrum'is a daughter of Dr. W. W. Landrum, pastor of the Broadway Baptist church, of Louisville. Her grandfather, Rev. Sylvanus Landrum, D. D., was pastor in Memphis during the yellow fever epidemic of 1878. She is a lineal descendant of Henry Dunster, the first president of Haryard University.

The faculty will also be much strengthened the coming year by the addition of a physical director who has had ideal training for her work. Miss Gladys Barton Bassett, of Baltimore, Md., A. B. Vassar College, is a graduate both of Vassar College and of the Sargent School of Physical Education, Cambridge, Mass., of which Dr. Sargent, the director of the Hemenway Gymnasium of Harvard University, is the head. Miss Bassett's course also includes summer work at the Harvard Summer School of Physical Education, and two months at the Sargent Camp, Peterboro, N. H. She was for two years director of physical education at Earlham College, Richmond, Ind., but comes to Murfreesboro, fresh from work with Dr. Sargent. Miss Bassett managed the girls' basketball team when she was at high school. At Vassar, besides the regular gymnasium work throughout the four years, she played on her class hockey team two years and four years on her class basketball team, of which she was captain in her senior year, when she was also captain of the varsity basketball team and managed the horseback riding for the col-Miss Bassett will supplement lege. the gymnasium work and out-of-door athletics by a lecture course for college students in general physiology and hygiene, house sanitation, preventive medicine, and first aid. A course in physiology and hygiene will also be offered to the preparatory students.

Miss Dorothy Printup, A. B. Oberlin College, A. M. Radcliffe College, has been appointed instructor in Latin and history in the preparatory school. Miss Printup was elected to graduated with final honors in Latin in 1915. She was the holder of the graduate scholarship in classics at the junior year. Radcliffe in 1915-16. In college she was also prominent in class and society activities.

will be added to the curriculum this tall Laboratories are being equipped and an instructor has been appointed who has had thorough training and rather unusual experience in work of this kind. Miss Caroline E. Martin, in addition to the three years spent at Pratt Institute, has studied for a year at the Moody Bible Institute in Chicago, and has had special courses in dietetics at the University of Chicago. She has taught domestic science in New York City, in Patterson, N. J., in Maryland College, and in Milwaukee, Wis., and has had charge of Y. W. C. A. cafeterias in New York and Milwaukee, and of an Association House Settlement in New York. A course in the preparation and serving of food and in household management will be offered in the preparatory school. In the college more advanced work will be given, for which a college course in chemistry will be a pre-requisite M'ss Martin will also have the supervision of the dining room and kitchen

Professor R. B. Holt, of the department of chemistry and physics, is spending the summer in research work in the physics and chemistry laboratories at the University of Chicago. Mrs. Holt is studying French at the University.

Miss Mary Belle Judson, instructor in vocal music, is in Chicago studying conducting, chorus and hymn interpretation with Dr. Towner at the Moody Bible Institute. She is also taking private lessons with Charles Clark, the eminent American baritone

Miss Violet Gross, A. B. Tennessee College, succeeds Miss Janie Hurt, who was married in June, as instructor in piano. Miss Gross took the diploma in piano at Tennessee College, where she has studied piano for seven years. She is studying organ this summer with Dr. Chas. A. Garratt and piano with Ray Lamont Smith, of Chattanooga. She will continue to be the organist at the First Baptist church.

Miss Fay Poole, A. B. Tennessee College, will be instructor in reading and expression the coming year. Miss Pool has specialized in expres sion for the past six years and took a diploma in this department at Tennessee College. She is now studying at the Columbia School of Expression, Chicago, and with Dr. S. S. Curry, of Boston, head of the Curry School of Expression.

The following members of the faculty are now at the college perfecting plans and preparations for 1916-President Geo. , J. Burnett, Messrs. J. H. Burnett, J. K. Marshall, Jr., E. W. Hardy, Misses Dutton Tiller, Walton, Smith, Mrs. Hale, and Mrs. Gardner. Mrs. Marshall has just returned from Montreat, N. C. where she has been spending some weeks.

The registration to date of students for 1916-17 is considerably larger than it has ever been before. This is largely due to the devotion of the old students, who are constantly showing a loyalty rare in the alum-Phi Beta Kappa at Oberlin, and was nae of so young an institution. Every member of the sophomore class of last year is registered to return for

Miss Tossie Thorpe, of Mayfield, Ky., who was a student for two years at Tennessee College, is stu-A department of home economics dying this summer at the University

of Chicago, where she credit hour for hour for her work and exactly the same classification she would have received if she had returned to Tennessee College.

Miss Lucile Byrn, of Murfreesboro, who was graduated in 1915 from the preparatory school and has since done private work in vocal music with Miss Judson, is studying in Chicago with Signor Sacerdote, who gives high praise both to the quality of her voice and of her previous instruction.

Rev. J. H. Burnett and Mrs. Burnett have been recent visitors at the college. Also Miss Alice Raton Bur-nett, A. B. Tennessee College, 1912; A. M. Radeliffe College, 1916; instructor in Latin and history at Tennessee College, 1913-15. Miss Burnett during the past year held the scholarship of the Southern Association of College Women at Radcliffe, where she acquitted herself with high honor.

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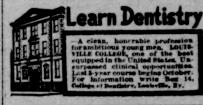
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GOOD REVIVAL AT BOONEVILLE.

We have just closed a very successful revival here in which there were twenty-two additions to the church. The meetings were conducted by Rev. C. J. D. Parker, of Moffett Memorial Baptist church, Danville, Va., who is a brother of our pastor, Rev, L. A. Parker.

A greater series of sermons we have never heard than those delivered during this meeting. With no thought or desire for oratory, yet unconsciously eloquent, the man of God presented in every sermon the simple story of the cross, and because of his deep sincerity and intense earnestness, the messages came with power. It has been not only a treat, but also a blessing to have him with us and the membership of this church has been revived and built up greatly because of his com-

Rev. L. A. Parker, the local pastor, who came as a stranger to Mississippi two years ago, is doing a great work here and the church is prospering and growing under his leadership. He is the type of pastor for whom the future is restlessly waiting, for he "brings things to pass."

J. E. BERRY.

PETAL.

We have just closed a glorious neeting with the Petal church with Brother N. R. Stone, of Laurel, do-The meeting ing the preaching. lasted five days and I never heard a man preach with greater power; he did not bring something to tickle the fancy of the people, but he came with God's truth fresh from the throne. The result was twelve added to the church-seven by baptism and the church very much strengthened spiritually. I believe that a great many of our people got a new vision of the Christian life. Brother N. R. Stone will long live in our memory and we thank God for sending him to us, and may God's richest blessings attend his ministry wher-H. BRUCE. ever he goes.

FIRE AT BOWLIN BAPTIST CHURCH.

Generally we write about fire with great regret, but this is spiritual Under fire, hence it is a pleasure. the leadership and earnest, spiritual preaching of our beloved pastor, Rev. F. H. Bancroft, backed up by the power of the spirit and that zeal characteristic of the man, and his church workers, there has been a gracious meeting at Bowlin not soon to be forgotten. Members of the church got happy and overcome with the influence of the Holy Spirit.

Brother Wilson, one of the former pastors, slipped in, preaching edge, by baptizing eleven converts two or three times, much to the for church membership. The preachpleasure of his old friends.

As a result of the great meeting, the Methodist church.

As Brother Bancroft and those baptized came up out of the baptismal waters, the choir beautifully sang, "God Be With You Till We Meet Again-Till We Meet at Jesus' And this is our prayer.

J. J. KEITH.

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Christ's sermon on the mount.

15. MAI THEW, J.

15. The land of Zāb'u-lon, and the land of Něph'tha-lim, by the way of the sea, beyond Jôr'dan, Gal'i-lee the Gen'tiles;

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for their's is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. d Blessed are the meek for they shall inherit the earth.

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ETHEL.

edge, by baptizing eleven converts cred Book. ing was by Rev. F. H. Bancroft, of Sallis, and assisted by Rev. Lucas. eleven were baptized, four received The Sunday School life is fairly sa- who believeth it. by letter, and four or five went to lubrious and progressing with some commendable activities.

> I have some limited Sunday School experience, hence I believe that the Sunday School is one of the gerat Meeting began Saturday before cogent agencies of Christian service second Sunday in August, preaching to the accomplishment of a divine by Brother Wayne Alliston, of Fort were baptized and two by Brother Wayne Alliston, of Fort by Brother Wayne Alliston, of Fort were baptized and two by Brother Wayne Alliston, of Fort by Brother Wayne Alliston by Brother Wayne Alli body, is an organization of God's people were greatly revived and two of all.

> We have just closed a gracious and be taught the Word of Truth meeting at Ethel at the water's as it is revealed to man in the Sa-

The truth is the source from which the gospel comes, which is the power of God unto salvation to all

A. J. JOHNSON.

Ethel, Miss.

CONCORD, RANKIN COUNTY.

people by creation and recreation, young people saved and baptized,

D. W. MOULDER.

GOODWATER.

The meeting at Goodwater, my home church, lasted six days, embracing first Sunday in August. From Monday the preaching was by Rev. W. H. Thompson, of Forest. The Lord blessed His message in re-D. W. MOULDER.